THE MESSENGER.

Dr A H Strickler
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"AS THE TRUTH IS IN JESUS."

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Poetry.

LIGHT OF LIGHTS, ENLIGHTEN ME!

From the German of B. Schmolke.

By Rev. J. E. Rankin, D. D.

Light of lights, enlighten me!
Be this now my soul's day-dawning:
Touch my eyes, that I may see
With the light of Heav'n's own morning:
Let these hours of Sabbath shine
With a glory caught from thine.

Source of all earth's pure delight,
Let Thy streams of grace now reach me,
Touch my lips and heart aright:
Thy high praises, Master, teach me.
Bless the word with pow'r untold,
That it bear a hundred-fold.

Let the fire of God come down
On the off'ring that I lay Thee:
Be my wisdom, light and crown,
Lest some frailty should betray me;
Lest strange fire to Thee be brought,
Which Thine altar knoweth not.

Here, to-day, and through all time,
"Holy, holy, holy," singing,
Let me mount on wing sublime,
To Heav'n's gate my praises bringing;
Foreta-te here of what shall be
Heav'n itself to souls like me.

Rest in me, and I in Thee!
Paradise within, preparing:
Let me now Thy glory see,
Feed love's flame with oil unsparing,
Till my soul with love divine,
Burn as steadly as Thine.

Sacred be this holy day,
All earth's vanities departed:
In Thy Temple I will stay
With the meek and lowly-hearted:
Nothing will, and nothing do,
In Thee rest, till Sabbath's through.

Greater Thou, than Solomon,
Of Thy wisdom here partaking,
I will kneel me at Thy throne,
Thou to me, my life's bread breaking.
Thus Thy light upon me break
And a bounteous Sabbath make.

—*New York Observer.*

Communications.

For The Messenger.

NOT ANGLICAN EPISCOPACY.

Said one at my elbow, "You want a bishop in the Reformed Church." "No Anglican Episcopacy," I replied.

The Reformed Church does not desire a bishop in the Anglican sense; nor is any order of the holy ministry other than that which we now have necessary. To remedy a defect in our present organization we need not curtail the prerogatives of the pastor nor restrict his official freedom. Rather the reverse. Any change in her government which the Church might deem it wise to introduce should strengthen his hands and protect his independence.

Nor would it be necessary to introduce any new titles. The old titles of *minister*, and *pastor*, *president* and *stated clerk*, or simply clerk, are fully adequate. I have not conceived and wrought out any new plan, and accordingly have no new form of organization to suggest. My aim has been merely to awaken some serious reflection on a real defect in our constitution, a defect which many, both west and east, have long felt, and of which many have spoken in private and in public. Some efforts have time and again been made to remedy it; but thus far, on this eminently practical matter, there has been but little interchange of opinion. When once we attentively look at this weak point and earnestly consider it in all its bearings the needed reform will become evident, and some one will propose a modification of our system which will make room for the free exercise of the executive function in the management of the general affairs of the Classis and Synod.

Though I do not stand committed to any definite form of modification of our system, yet I have a few thoughts in regard to the president of Classis which it is not out of place to express.

As the Church is now organized, the incumbent of this office has large powers whilst the Classis is in session. He appoints all standing and special committees. He rules all points of order. He may entertain a motion or not, according to his judgment; and his decision stands though a majority of the members differ from him; for it requires a vote of two-thirds to overrule him. When addressed by two or more members he may give the floor to one and refuse it to another. If need be, he may go further and pronounce all discussion out of order. But when the body has adjourned all his powers cease. He has absolutely no rights whatever when Classis is not in session. For general executive purposes the president of Classis, officially considered, is, during the whole year, four or five days excepted, a cipher. The only prerogative with which he is invested by the constitution is to call a special meeting; but this is not his own exclusively. If he is disqualified or refuses to act, the stated clerk is clothed with the same authority.

The president of Synod occupies the same position relatively to the work of the Synod. Possessing large powers, powers adequate to all the exigencies of a deliberative, legislative and judicial body, he has no more right to carry into execution an act or plan after the Synod has risen than any other member. He has neither supervisory nor advisory power of any kind. The Classes and Consistories can be reached, if at all, only through the impersonal printed page.

This great contrast between the authority and rights of the presiding officer when a church court is in session and his utter disability after adjournment, merits more thoughtful consideration than it has yet received. No sufficient reason for this difference has been assigned. Indeed the matter has not been properly discus ed.

Some ten or twenty years ago a departure from this principle was introduced by our western and eastern Classes. At the an nual meeting a standing committee was appointed for the year, of which the presi dent was chairman. This committee could exercise some supervision and execute certain specific acts according to instructions The practice grew in favor. But the lamented Dr. Fisher took a firm stand against the practice, pronouncing it altogether unconstitutional; and he persevered in pressing his opinions until the practice was abandoned. I do not find fault with his course. He was sincere, and better still, he was right. That is to say, the constitution of our Church as it then stood and as it now stands, did not empower a Classis to delegate authority to a standing committee. Classis may resolve that a specific act shall be done, and then appoint a committee to do that act. Beyond this it has under our constitution no authority to go.

In May 1881, during the week of our seminary commencement, Dr. Fisher as usual, was in attendance; and my family had the pleasure of entertaining him as our guest. I embraced the opportunity of conversing with him freely and fully on the question of an executive in church government. The points which I empha sized were that the executive function was as important as the legislative or judicial, and that in order to be effective in church organization the executive requires a personal and permanent representative as really as the other departments. He conceded the general principle, promised to re-examine the whole question, and if it could be done he would modify his draft of the new constitution which he had prepared for the committee of General Synod. We never met again; and we had no correspondence on the subject. But when the proceedings of the General Synod at Tiffin came to hand, which contains the proposed revision of our constitution I was relieved to find that he had introduced the principle. On page 133, article 68, occurs the following paragraph:

"The President, Stated Clerk, and a third person to be annually elected by the Classis, shall constitute an *Executive Committee*, to represent the Classis in the interval between its annual sessions, and execute its acts, for which provision has not otherwise been made. It shall also have power, subject to the approval of Classis, in cases free from all objection, to dissolve pastoral relations, dismiss and receive ministers and licentiates, aid vacant congregations in securing pastors and procuring supplies, and exercise a general supervision over the interests of the Church within the bounds of Classis. The President shall, at the close of the year, present a full report of the doings of the Committee to Classis for its revision and action."

If approved by the Church, this new feature will very much increase the executive efficiency of Classis. But that such authority to execute the acts of Classis may work the best results, the incumbent of the office will need that judgment and skill which can be gained only by time and experience. A clerk may be open to much just criticism the first year he fills the office. But in the course of time he gains the knowledge and tact necessary to perform his duties with despatch and entire satisfaction. That a man when he becomes the chief executive may successfully perform the duties of the office of president of Classis the same conditions will be requisite. He ought to be chosen for a term of at least three or five years. For lack of experience he may during the first year be liable to make some mistakes. There are few men who would not be exposed to this danger. But experience in presiding and superintending general church affairs would mature his judgment and increase his fitness for supervision [illegible] an experience of several years in the pastoral office develops the ability of a minister for presiding over the spiritual affairs of one or more congregations.

The question might also legitimately be raised whether the same principle might not with much gain to all branches of our practical work be applied to the office of President of Synod. But this paper is already long enough; and I shall not now discuss another phase of the subject in hand.

E. V. G.

THE LATE REV. DIEDRICH WILLERS, D. D.

The Rev. Diedrich Willers, D. D., died at his residence in the town of Varick, N. Y., on Sunday, May 13th, 1883, after a brief illness, in the 86th year of his age.

Dr. Willers was born February 6th, 1798, at Walle, a village adjoining the seaport city of Bremen, Germany. He was educated in the public schools of his native village and the city of Bremen. His parents dying in his childhood years, he was brought up by an uncle, and in an early life was apprenticed to a mechanical trade.

When Napoleon Bonaparte, in his career of ambition and oppression of the smaller States of Europe, took possession of the city of Bremen, Mr. Willers entered the army of Hanover, in September, 1814, and served in the German division of the allied army for a period of nearly five years. He was an active participant in the memorable battle of Waterloo, in Belgium, June 16th, 17th and 18th, in the year 1815, with the allied army under the Duke of Wellington, which decided the fate of Bonaparte, and had an important bearing upon the destinies of the monarchical powers of Europe. So terrible was the carnage and destruction at this eventful battle, that of the military company with which he was connected of 120 men, only twelve privates and two non-commissioned officers survived, and the battalion of four hundred men was reduced to less than eighty men. He remained with the allied army of occupation in France, for more than three years, after the downfall of Bonaparte. He received a silver medal in recognition of his military services.

Early in the month of October, 1819, and shortly after his honorable discharge from the army, he took passage in a sailing vessel for the United States, landing in Baltimore, Md., Nov. 16, 1819. He possessed only a few dollars saved from his army pay of $2,85 per month, but was rich in an indomitable energy and force of character, which proved of incalculable value in making up a successful career in life.

His first employment was that of a teacher in one of the schools of York county, Pa., adjoining the Maryland State line.

Following a desire and purpose formed in early youth, to prepare himself for the gospel ministry, which all the rough surroundings of army life had not obliterated, he at once entered upon preparations for the ministry, and the religious denomination, German Reformed, with which he was connected having at the time no classical or theological school, he took the only available method of preparation then in practice—instruction under the direction of several leading divines of his church. So close and thorough was his application and so earnest was his purpose in carrying forward what he believed to be his life work, that already in April 1821, he accepted a call to preach to congregations in Seneca county, N. Y., and adjacent counties, which call he accepted, and he entered upon his ministry during the same month. He was ordained to the ministry in September of the seme year. He located at the centre of Seneca county, near Bearytown, where his first sermon was preached in a log church, which in 1823–24 gave place to a substantial stone structure, erected greatly through his efforts, and which is now undergoing a process of remodeling, the completion of which he was not permitted to see.

He served, while all the time residing in Seneca county, at different periods, at six different preaching points in the county, and at seven or eight other points in Tompkins, Cayuga, Wayne, Livingston and Niagara counties, at first exclusively in the German language, and afterwards in German or English as the charges demanded, and performed a large proportion of the travel incident to so extended a field of labor, on horseback, especially during the first half of his ministry.

He preached to the congregation at Bearytown, a period of sixty years and eight months of connective service, until January 1, 1882, when his resignation took effect, rendered necessary by growing infirmities. It was his firm belief that a minister of the gospel, who had taken upon himself the ordination vow, ought not for light reasons to relinquish his work, but that during health and strength, he should devote himself to his Master's work.

In an article which appeared in the *Reveille* of December 30th, 1881, at the close of the active ministerial service of Dr. Willers, we alluded at length to his pastoral work—and a portion of the statistics then given may now very properly be repeated:

During this term of service, believed to be almost unparalleled in the annals of the American pulpit, he preached about 5,800 regular Sunday discourses, nearly equally divided between German and English, baptized 2,026 persons, administered the rite of confirmation to 548, officiated at 625 funerals and solemnized 540 marriages. In the discharge of his pastoral duties he traveled not less than eighty thousand miles. At the close of his pastorate, not a single adult male member who was connected with the congregation at Bearytown when his service began in 1821, still survived, and not more than a dozen of the membership who were children or youths at that time, were still living in December, 1881.

Dr. Willers was a ready, fluent and eloquent speaker in the German language, and when his congregations desired services in English, he mastered that language so that he preached therein with acceptance and favor. His delivery and style in the pulpit was forcible, and convincing, and his sermons were clear, cogent and eminently practical, replete with sound reasoning and withal well arranged and presented.

Notwithstanding the difficulties which he encountered in his youth in securing educational advantages, he became by application and studious habits and a methodic system in division of time, a good classical scholar, and well versed in a number of modern languages, and general literature—but especially conversant with the subjects of theology and church history. He was one of the leading and influential divines of his denomination, presiding repeatedly over the several synods and classes with which he was connected. In recognition of his learning, ability and zeal in the labors of the ministry, he received a number of years ago, from Franklin Marshall college at Lancaster, Pa., the honorary Degree of Doctor of Divinity. At the time of his decease, Dr. Willers was by several years the oldest minister of the Reformed Church in the United States, and probably the only one whose birth took place in the last century. During his ministry, he delivered discourses and addresses upon a number of important occasions. On the 4th of July, 1826, he preached upon the occasion of the semi-centennial of American Independence, and lived also to commemorate the centennial observance of the same in 1876. In 1833, 1851 and 1861, he also delivered addresses upon the occasion of the national anniversary. He was a participant at the Sullivan centennial celebration at Waterloo in September, 1879, and responded to the sentiment "The Clergy," in which he forcibly and feelingly compared the Christian warrior with the soldier upon the battle field.

In 1830, when Joseph Smith was residing in West Fayette, near one of his congregations, engaged in preparing the Book of Mormon or so-called Mormon Bible for publication, Dr. Willers preached a discourse attacking the false doctrines and fallacies of the Mormon leader in a scathing discourse based upon Galatians, 1st chap., 8th verse.

[illegible] number of important anniversaries of leading events in his own life. In April, 1871, he celebrated the semi centennial of his ministry in this country, and was permitted ten years and eight months in addition. In June, 1873, he with his aged wife celebrated their golden wedding, after which she was permitted to remain with him more than six years until her death in November, 1879. In July, 1880, Dr. Willers was present and delivered an address at the semi centennial of the founding by him of a German Evangelical Church at Lyons.

At the close of a career so full of activity, and covering so extended a field, much might be said, did space permit, in the way of reminiscences of his pastoral life. As a citizen as well as a pastor he was widely known and respected. Many men now in middle life and more advanced years remember him as they saw him as children pass along the roads upon his way to his ministerial appointments, mounted upon his favorite old horse Charlie, when he always had a kind word or salutation for all.

While holding decided views upon public questions of the day he never spoke of them in the pulpit, and was ever respectful of the views and opinions of those who differed from him.

He was a warm friend of our system of common schools, and for a period of forty-five years held a position in the school district in which he resided, thus aiding in bearing the public burdens. Soon after he became a naturalized citizen, he was chosen one of the inspectors of common schools of the town of Varick, and afterwards for a number of years, held the office of town superintendent of schools of that town.

In 1861 and 1862, during a trying period in the history of this country, he was chosen supervisor of his town, and during both years served as chairman of the board of supervisors.

In his relations with his family and in his associations with his neighbors and in fact with all, he was ever kind and genial, and his warm, sunshiny, obliging disposition and his generous and forgiving nature, tended to make him a peace maker, a friend of all men, and no person, however humble in life, ever applied to him in vain for ministerial service or other aid. Well and appropriately might Goldsmith's de-

scription of the village preacher, be applied to the deceased, "A man he was to all the country dear." Dr. Willers was the head of a family of eight children, of whom two died in infancy, and three after arriving at mature years, leaving three surviving children, one son and two daughters, residents of this county, with nine grandchildren and nine great-grandchildren.

The funeral obsequies took place on Wednesday, 16th, when a very large number of former parishioners, friends and acquaintances from all parts of the county attended. Several of the public schools in the vicinity were dismissed as a mark of respect to the deceased. The funeral discourse was delivered by Rev. J. H. Hunsberger of the Bearytown Reformed Church, the successor of Dr. Willers in the pastorate, and a biographical sketch was read by Rev. J. Wilford Jacks of the Presbyterian Church, Romulus. Among other clergymen present and assisting in the exercises, were the venerable Rev. Dr. Gridley, over eighty years of age, and now the oldest clergyman residing in this county, and Rev. J. McLachlan of the Presbyterian Church, Waterloo, Rev. Lewis Halsey of the Baptist Church, Farmer Village, Rev. H. Hoffnier of the M. E. Church, and Rev. A. R. Glaze of the Lutheran Church, Bearytown, and Rev. Mr. Stull of the M. E. Church, Canoga. The clergy in attendance acted as honorary pall-bearers. A telegram was received from clergy of the West New York Classis conveying sympathy to the relatives of deceased.

The funeral text selected by Rev. Mr. Hunsberger, was based upon the last clause of the fourteenth verse of the fourteenth chapter of Job—from which theme he preached an impressive, feeling and appropriate discourse. Rev. Mr. Jacks, a townsman and intimate friend of the deceased, read a very interesting, complete and touching biographical sketch and eulogy upon the life and labors of the deceased. A large number of carriages made up the funeral cortege to the Burg cemetery, where the mortal remains of Dr. Willers were deposited by the side of his departed companion in life.

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy."

The above sketch of Dr. Willers is from the *Seneca Falls Reveille*, published in the neighborhood where he lived and labored. The following prominent events in his life and ministry will be of interest:

Dr. Willers was baptized in infancy by Rev. Isaac Büsing, and was confirmed by Rev. Dr. Nicholas Kieselbach of Bremen, pastor of St. Stephen's Church of that city.

He studied theology with Rev. J. Geiger of Manchester, Md., while in York county, and afterwards completed his studies with Rev. Dr. J. C. Becker of Kreidersville. It was while with him, that he received his call to Seneca county.

At the Synod at Reading, in September, 1821, he was examined by Revs. Jonathan Helfenstein, Hoffmeier and Samuel Helfenstein, and ordained by a committee consisting of Revs. Hinsch, Hendel and Vandersloot. Rev. Samuel Helfenstein preached from Romans 10: 14–15.

Dr. Willers was an ardent foreign missionary man, and in 1838, became at its organization, the first president of the Foreign Missionary Society of the Reformed Church. When the German Reformed Church united with the American Board of Commissioners for Foreign Missions, with some other denominations, he became one of three corporate members of that venerable body—a position which he held for twenty-five years, when he resigned the same, after the Reformed Church withdrew from that Board. He was deeply interested in the recent revival of the foreign missionary interest. At one time his name was prominently presented for one of the professorships in the Theological Seminary, (1838) but withdrawn in favor of Dr. Lewis Mayer.

Dr. Willers was president of Synod in Easton, Pa., in 1833, and at Sunbury, in 1837. In 1871 he was president of Pittsburgh Synod at Buffalo, and in 1876, during the Centennial, was president of the German Synod of the East, at Philadelphia.

In 1871, upon the semi centennial of his ministry, West N. Y. Classis presented him a beautiful German Bible, which he valued very highly. Accompanying the Bible was a suitable inscription signed by the members of Classis, and an original poetic address. The "Guardian," then published at Lancaster, Pa., in a series from January to July, 1860, contained a description of the battle of Waterloo written by him.

Many years ago Dr. Willers was invited by the Board of Home Missions to establish a German Church in Baltimore, Md. This he declined because of his health, (he was then suffering from dyspepsia) as he thought, demanded active out-door employment, and also because he thought he ought not to give up his extensive field of labor here. Had he accepted the German city congregation, he would doubtless have taken a leading position as a German city clergyman.

Family Reading.

For The Messenger.

CONFIRMATION VERSES.

TUNE:—"Work for the Night is Coming."

Introit.

See, we come, dear Saviour!
At Thine altar bow;
Bringing Thee the off'ring
Of our cov'nant vow.
Vow, though humbly spoken,
Yet with the heart's resolve,
That it ne'er be broken
Though the heavens dissolve.

Vow.

Thus we vow:—Forever,
Lord we will be Thine;
Who us—soul and body—
Bought with blood divine.
Thine we'll be in life, Lord,
Thine we'll be in death:
Thee we'll love and worship
To our latest breath.

Prayer.

Fervently we pray Thee,
Let us, Lord, be Thine,
Fervently we pray Thee,
Be Thou ours—yea, mine.
Smile upon us, Saviour,
While we lowly kneel;
And with the Holy Spirit
For Thyself us seal.

—*E. D. R.*

SAINT RADEGONDE.

By Mary S. Wilson.

In no age of the world has Christ left Himself without a witness. Even the very darkest periods, times of almost unrelieved blackness, have given birth to some of the most shining examples of Christian heroism. Few periods in history present annals of more hopeless darkness than the days of the Merovingian kings of France; yet those who take up the history of Gregory of Tours, may read there of martyrs and saints than whom it would be difficult to find any nobler among the long list of Christ s chosen ones.

It is of one of these, of Radegonde, queen and saint, that we wish to give a brief account. Out of her own country her history is little known; yet it is one full of pregnant meaning, and of lofty Christian heroism. And it reads to us today, in a far off land and under a purer faith, the lesson of a high and noble life.

She was the daughter of a king of Thuringia, and was born about A. D. 520. During the sanguinary war, which the two Frank kings, Thierry I. and Clotaire, waged against the Thuringians, she was taken prisoner and carried back to France in the train of the conquerors. Despite her youth, being then only nine years old, her beauty was very remarkable; sufficiently so to win the savage admiration of the two brothers. She was finally given to Clotaire, of all the brutal sons of Clovis, the most brutal and the most dissolute.

He judged her worthy to occupy the high position of queen of France, and in order to fit her for her future lot placed her in one of his villas, where he gave her what was, for women in those days, a very unusual education.

She proved an apt scholar, and seemed year by year to grow in beauty, intelligence and virtue; yet she was far from happy. The terrible scenes through which she had passed, had left an indelible impression on her young heart. Thirty years later, she said to her friend Fortunatus "To what tears, what misery, was I not condemned? Poor prisoner, carried off by the conqueror, over the ashes of my country and the ruins of my ancestral palace I saw my father strangled first, then my uncle; their bodies deprived of funeral honors, and all my nation buried in one vast tomb. . . . I envied the men who fell beneath the swords of the Franks. I alone survived, to lament them all, and I have not enough tears"

When she had reached the age of eighteen she was informed that the king was preparing for their nuptials.

"Alas!" she cried, "I have no desire for any crown save that of a martyr."

She escaped, by night, from her attendants, sailing down the river Somme in a fragile bark; but she was soon overtaken and brought back, and shortly afterward Clotaire added her to the number of his wives. (He is known to have had six, among them two sisters whom he wedded at the same time.)

He seems to have cared for her more than for any of the others, and to have borne, better than might be expected from one of his savage nature, with her coldness, of which he frequently complained, and the severe, almost monastic life which she led.

Young, unhappy, naturally of a pious disposition, Radegonde sought her consolation in devotion to her God.

"It is not a queen that I have married," Clotaire said once; "it is a real nun"

Her great delight was to read the writings of holy men. At night, while the king slept, she would rise and kneel in prayer on the cold stone floor till her limbs were nearly congealed. Her days were passed in devout study, and the society of bishops and other priests. She founded a hospital, and during her visits to it would herself nurse the sick women.

She sought to bring her life to the ideal of religious perfection she had set before her. Once when her maids praised the effect of a new crown of jewels which she wore, she tore it from her head, ran to a neighboring church and deposited it on the altar.

Again, she came across a pagan temple still remaining in the nominally Christian yet in reality half pagan land. She ordered it to be immediately demolished, and sat by on her horse till the destruction was complete, heedless of the fury and violent opposition of the populace.

For six years she reigned over the Franks, striving in every way to mitigate the cruelty and oppression of her husband. At the end of that time the union between them was dissolved by a ruthless and purposeless crime of the king's. He murdered in cold blood, and without any cause, a young innocent child, the brother of Radegonde, and her companion in her captivity.

No account has come to us of what passed between the heart-broken, indignant woman and the tyrant monarch. We only know that she obtained his full consent to retire into a convent, and that, leaving him at once, she sought the illustrious bishop and saint, Mèdard at Noyons.

After some hesitation, vanquished by her spirited argument "If thou hast more fear of a man than of the great God, Christ the Good Shepherd will demand of thee an account of the soul of His lamb," he consecrated her a nun. She then retired to the domain of Saix in Poitou, granted to her by her husband, and here she devoted herself to all good and holy works, laboring with the utmost devotion among the poor, bathing the lepers, even in her zeal kissing their sores.

"Holy lady," one of her friends once remonstrated with her: "Who will care to kiss you, if you embrace thus even lepers?"

"If thou shouldest never embrace me again, Christ would console me," she cried.

But in the meantime Clotaire repented of his leniency and sought to win her back. All in vain. "I would rather die," she cried, "than to be again delivered into the hands of this earthly king after having been the bride of a Heavenly One."

Three times Clotaire strove to bring her back with force. As many times she escaped him by taking refuge, first with St. Mèdard and then with St. Germain, the celebrated bishop of Paris.

This good man went to the king and kneeling before him, implored him to leave the queen in peace.

Conscience-stricken, Clotaire in his turn, knelt before the bishop and vowed never to trouble her again. This time he kept his vow, and seems never even to have sought an interview with her.

Radegonde's whole attention was now given to the founding and regulating of the Convent of Sainte-Croix at Poitiers. She collected two hundred young maidens of noble race, and in her great humility not deeming herself worthy to be their abbess, chose one of their number, Sister Agnes, to fill that position.

She herself did the lowliest duties of the convent—cooked, chopped wood, swept, and cleaned the nuns' clothes, while they still slept. She reserved to herself only one privilege—that of passing Lent alone in her cell, in prayer and meditation, eating nothing but roots, and drinking so little water that her poor parched throat could scarcely send forth a note when she tried to chant the Psalms.

During her busy convent life, she found time to study assiduously the Scriptures and the writings of the Fathers—of Saint Jerome, Saints Augustine, Athanasius, Basil, and Ambrose. And above all she devoted herself with ever increasing zeal to her labor among the poor and sick; for be it observed, in the earlier days of the Church, her appreciation and value of the *contemplative* life, never interfered with her pursuit of the *active*.

To the outward view the life of this nun of the Middle Ages seems a very cold and joyless one. Yet it was not without its external pleasures and consolations. Of the *internal* who shall speak?

Three strong and true friendships blessed her life. The first of these was with her young Abbess Agnes; and with them was united in a brotherly love, a priest—Fortunatus; a poet and author of that grand hymn of the Church *Vexilla Regis*. He became the Secretary and intimate friend of Radegonde, and has left us many charming verses, descriptive of their pious and affectionate intercourse.

Radegonde also loved her nuns tenderly, watching over their welfare as though they had been her daughters; and no matter how severe and uncompromising she was toward herself, toward them she was always full of a gentle indulgence. She would often speak to them after this manner: "I love you so dearly my children, that I no longer remember my home, my parents, or that I have been the wife of a mighty king. I only love you, young virgins that I have chosen, young flowers that I have planted. In you is my life, my repose, and all my happiness."

If she has seemed to us before, a stern, perhaps too severe character, as we read these words, she comes before us in a different light. "A gentle and noble figure," Montalembert calls her, and goes on to pass a beautiful eulogy on her: "Grand and generous, at the same time touching and passionate, we see in her, not alone the saint, but the German woman, with her imposing majesty, and her almost savage energy, moderated and transfigured by the Christian faith."

After her entrance into the cloister she mixed no more in the political life of those days.

Once only did she emerge from her peaceful retreat. When the bloody wars of her two atrocious step-daughters, Frédégonde and Brunehaut, were desolating France, she endeavored in vain to effect a peace, and she and her nuns prayed night and day, with fasting and penance, to God to grant it.

Late in life she formed what was perhaps her greatest friendship with a Benedictine monk, by name Junien.

He had once been a rich noble, but had forsaken a world too full of crime and bloodshed to devote himself to prayer and labor among Christ's poor.

He saw Radegonde but seldom; but they sustained one another by mutual prayers and occasional letters.

He wore no clothes save those that she wove for him, and she guarded ever as her greatest treasure an iron chain which he gave to her. By a singular coincidence, they both died on the same day, at the same hour.

Gregory of Tours officiated at Radegonde's burial, and has left us a very touching account of the heart-broken grief of her nuns, who felt that they had lost in her a real mother. "We are orphans," they cried, and some of them threw themselves on her coffin in the violence of their grief.

So she passes from our sight—a very noble and heroic figure, it seems to me True, we may call her a fanatic; we may say—and in this there is perhaps a touch of truth—that she left the duties God had given her to choose others out for herself; yet we must remember that in those wild days the cloister was the only refuge for earnest souls who loved our blessed Saviour and sought to work for Him.

And we, in this enlightened nineteenth century, with all our added responsibility, may well pause a few moments before the figure of this woman, who gave up a throne for the love of Christ, and may well ask ourselves whether we have acted up to the light God has given us as well as she did?

MAXIMUS.

I hold him great who, for love's sake,
Can give with generous, earnest will;
Yet he who takes for love's sweet sake
I think I hold more generous still.

I bow before the noble mind
That freely some great wrong forgives;
Yet nobler is the one forgiven
Who bears that burden well and lives.

It may be hard to gain, and still
To keep a lowly, steadfast heart;
Yet he who loses has to fill
A harder and a truer part.

Glorious it is to wear the crown
Of a deserved and pure success;
He who knows how to fail has won
A crown whose luster is not less.

Great may be he who can command
And rule with just and tender sway;
Yet is diviner wisdom taught
Better by him who can obey.

Blessed are they who die for God
And earn the martyr's crown of light;
Yet he who lives for God may be
A greater conqueror in His sight.

—*Adelaide Proctor.*

FROM SHIRT-SLEEVES TO SHIRT-SLEEVES.

It is an old and true saying that "it's only three generations from shirt-sleeves to shirt-sleeves," and the now common report of frauds, defalcations, embezzlements and flights of the sons of men who started in their shirt-sleeves and rose to fortune, prove that if there is any departure from the old rule in our day, it is in limiting the endurance of fortune in American families.

It was only the other day that two rich and proud families in New York were humiliated and probably bankrupted by profligate sons. Two young men whose fathers committed to their care in trust an estate of a million squandered at clubs, gaming tables, stock gambling, etc., all that they possessed themselves and then drew upon their trust estate to gratify their love for the sports of the fashionable young men of the period. Detection came, of course, and now they are fugitives. Another young man whose father had devoted half a century to build up an honorable name and position in the business world, was made a member of his father's firm to share the profits of his hard-earned labors. He took to clubs, gaming and other manly sports of the fashionable young man, issued obligations of the firm to pay his way, and ended in the shame and bankruptcy of the house that a lifetime of honest business effort had been given to create.

The explanation is the old, old story. The fathers who started in their shirt-sleeves and built up character and fortune by patient industry, forget that they began as shop-sweeps and rose to the position of proprietors over the idle sons of their early masters, and their sons go the way of the other sons who should have been the honored successors of their fathers. The common rule now is for shirt-sleeves to win over the luxuriantly reared sons of our business men, and gain position and fortune only to be squandered by their sons in turn as they go back to shirt-sleeves in hopeless disgrace. These lessons are fearfully impressed upon us every day, but it is only the most conspicuous, the men whose fortunes are reckoned in the half million or millions, whose story reaches the public newspaper. In all the grades of fortune from the millionaire down to the prosperous mechanic, the same story is told in countless families every day.

The millionaire who started in his shirt-sleeves and the successful mechanic who started in his shirt-sleeves and the princely merchant who started in his shirt-sleeves, all bow to the same criminal madness in regard to their sons. The millionaire and the great merchant rear their sons to be what they miscall gentlemen and they drift to the club, to the gaming table, to the race course, to the brothel, and gradually, but surely to shame. The prosperous mechanic who has gained a home and educated his children by his own industry, forgets the shirt sleeves which gave him respect, prosperity and happiness, and struggles to make his sons and his daughters what the world calls gentlemen and ladies. He teaches his sons to despise the shop that feeds and clothes him and gave their father honor and fortune in an humble way, and they become beer-shop idlers, race-course bummers, ragged-edge gamblers and end in tattered shirt-sleeves as curbstone vagrants.

It is the inexorable law of the Almighty that man shall earn his bread by the sweat of his brow, and it is terrible in its revenge for all violations. There is no usefulness, no happiness, no prosperity in idleness, and he who rejects industry as an unworthy pursuit, seeks unrest and readily drifts into misfortune and crime. The place for every boy to begin life is in his shop or factory or field and thus master a calling that will give him physical vigor and honest aims. The shirt sleeve must be the welcome garb of the boy, if it would not be made his garb of shame in later years, when the best days of life are spent in worse than waste; and the kitchen must be the early school-room of the girl, if she would not be the miserable dependent of servants and wholly unfit for a mother's supreme duties. From shirt-sleeves to shirt-sleeves—such is the immutable law of life, and it is only a question whether they shall be welcome in honor, or come unbidden in shame—*Philadelphia Daily Times.*

THE WORLDS AND THE WORD.

When Uranus hastened in one part of his orbit, and then retarded and swung too wide, men said there must be another attracting world beyond; and, looking there, Neptune was found. So, when individual men are so strong that nations or armies cannot break down their wills; so brave that lions have no terrors; so holy that temptation cannot lure nor sin defile them; so grand in thought that man cannot follow; so pure in walk that God walks with them—let us infer an attractive world, high and pure, and strong as heaven The eleventh chapter of Hebrews is a roll-call of heroes, of whom this world was not worthy. They were tortured, not accepting deliverance, that they might obtain a better resurrection. The world to come influenced, as it were, the orbits of their souls, and when their bodies fell off, earth having no hold on them, they sped on to their celestial home. The tendency of such souls necessitates such a world.

The worlds and the word speak but one language, teach but one set of truths. How was it possible that the writers of the earlier Scriptures described physical phenomena with wonderful sublimity, and such penetrative truth? They gazed upon the same heaven that those men saw who ages afterward led the world in knowledge. These latter were near-sighted, and absorbed in the pictures on the first veil of matter; the former were far-sighted, and penetrated a hundred strata of thickest material, and saw the immaterial power behind. The one class studied the present, and made the gravest mistakes; the other pierced the uncounted ages of the past, and uttered the profoundest wisdom. There is but one explanation. He that planned and made the worlds inspired the word.

Science and religion are not two separate departments; they are not even two phases of the same truth. Science has a broader realm in the unseen than in the seen, in the source of power than in the outcomes of power; in the sublime laws of spirit, than in the laws of matter; and religion sheds its beautiful light over all stages of life, till, whether we eat or whether we drink, or whatsoever we do, we may do all for the glory of God. Science and religion make common confession that the great object of life is to learn and to grow. Both will come to see the best possible means for the attainment of this end is a personal relation to a teacher who is the Way, the Truth, and the Life.—*Bishop H. W. Warren.*

Useful Hints and Recipes.

LITTLE CAKES FOR LUNCH.—Two quarts of flour, two cupfuls of butter, three cupfuls of sugar, the yolks of six eggs, one dessert spoonful of soda dissolved in a tablespoonful of buttermilk, one teaspoonful of salt. To be flavored with mace, cinnamon, or nutmeg, and cut into little shapes. Bake on flat tins.

SNOW CUSTARD.—Half a package of Coxe's gelatine, three eggs, one pint of milk, two cups of sugar, juice of one lemon. Soak the gelatine one hour in a teacupful of cold water. To this, at the end of this time, add one pint of boiling water. Stir until the gelatine is thoroughly dissolved; add two-thirds of the sugar and lemon juice. Beat the whites of the eggs to a stiff froth, and when the gelatine is quite cold, whip it into the whites, a spoonful at a time, for an hour. Whip steadily and evenly, and when all is stiff, pour into a mould, previously wet with cold water, and set in a cold place. In four or five hours, turn into a glass dish.

Make a custard of the milk, eggs, and remainder of the sugar, flavor with vanilla or bitter almond, and when the meringue is turned out of the mould, pour this around the base.

WHITE WALNUT PICKLE.—The best walnuts for pickling are those of the white variety, which grow wild in many mountain districts, but are brought to city markets for this purpose. It is important for the walnuts to be gathered while the rinds are yet tender, so that the housekeeper should try to get her supply by the middle or end of July. English walnuts at the same tender stage make very nice pickles or catsup, and the common black walnut will answer, if none other can be procured, but not so well as the first two varieties named. Lay the walnuts in strong salt-water for two weeks. Take them out, rub them with a dry cloth, and put them in fresh-water for one night. Put garlic or onions, cloves, allspice, and pepper into vinegar. Boil these spices and vinegar together, and pour over the walnuts hot. Indeed, it is better to boil them a little in the vinegar the first day, and the two following days scald the vinegar and pour over them, so that the seasoning may strike well through the nuts. No pickle is more popular, and of late it has become quite rare. White walnuts, one gallon; vinegar, two quarts; garlic or onions, half a pint; cloves, half an ounce; allspice, one teaspoonful; Cayenne-pepper, one teaspoonful; long black pepper, two ounces; sugar, one pound and a half.

QUAKING CUSTARD.—Three cups of milk; yolks of four eggs, reserving the whites for meringue; one-half package Cooper's or Cox's gelatine; six tablespoonsful sugar. Vanilla or lemon flavoring; juice of a lemon in meringue. Soak the gelatine in a cup of the cold milk two hours. Then heat the rest of the milk to boiling, add that in which the gelatine is, and stir over the fire until the latter is quite dissolved. Take from the fire, and let it stand five minutes before putting in the beaten yolks and sugar. Heat slowly until it begins to thicken perceptibly, not boil—say seven or eight minutes, stirring constantly. When nearly cold, having stirred it every few minutes during the time, flavor it, wash out your mould in cold water, and without wiping it, pour in the custard and set on the ice in a cold place to harden. When quite firm, turn into a cold dish, loosening it by wrapping about the mould a cloth wrung out in hot water, or dipping the mould for an instant in warm, not boiling water. Have ready the whites whipped to a froth with three tablespoonsful powdered sugar and juice of a lemon. Heap neatly about the base of the moulded custard, like snow-drifts. If you like, you may dot this with minute bits of currant jelly. This is a pleasing dish to the eye and taste.

Youth's Department.

LILIES AND ROSES.

When a child breathes a pure and earnest prayer,
Or cheers with gentle words another's gloom,
In heavenly gardens springs a lily fair
Before the angels evermore to bloom.

But when it works with strong and earnest will
Some kindly act—beneath God's watchful eyes
A fragrant rose, more rare and precious still,
Makes glad the shining fields of paradise.

So live, dear child, that each new day may see
Lilies and roses owe their life to thee!

HERBERT DEXTER'S ORDEAL.

A lady entered a large dry goods store in the city, and inquired for thibets. She was directed to the lower end of the store, where a young clerk awaited her order He was a boy of fifteen, with a frank, handsome face that inspired instant confidence.

He at once displayed a variety of goods. One particular piece appeared to please the customer.

"Are the colors fast?" she inquired.

Herbert Dexter looked at it carefully.

"I am afraid not" he answered. "A lady came in a day or two since, and complained that it had faded."

"Thank you," said the lady. "Then I must look elsewhere, as you have nothing else with a small figure to my taste"

The proprietor of the establishment was near enough to hear this conversation. The lady had scarcely left the store when he advanced towards Herbert and said harshly, "What made you tell that lady the cloth would not wash?"

"Because," said Herbert looking up in surprise, "she asked me."

"Well, you simpleton, why couldn't you tell her it did?"

"Because it wouldn't have been the truth," replied Herbert simply.

"Then you could at least have told her that you didn't know."

"But I did, sir."

"It seems you have a tender conscience," sneered his employer. "Since that is the case I can't afford to have you here. It won't do to pay for sending customers away. When your week is out you may leave my employ."

Herbert's heart sank within him. To him the loss of the situation was a very serious matter. His mother was a poor widow dependent upon her own exertions for a livelihood, and the three dollars which Herbert brought to her weekly was of great consequence to her. He had only been in his place a month, it having been procured by the influence of his Uncle John, a man of property who might have put his hand into his pocket and assisted his brother's son without feeling it. But John Dexter was not a man of that sort. His money was dearer to him than his nearest friend. He seemed to feel that in obtaining a situation for his nephew in the retail store of Messrs. Smith & Co, he had placed him under a great load of obligation.

In the midst of Herbert's sorrow he did not for an instant doubt that he had done right, nor would he have acted differently if the opportunity had been given.

Yet it was with a heavy heart that he went home to supper and informed his mother that he had been dismissed from his place.

"I hope you have done nothing to deserve dismissal," said his mother much disturbed.

Herbert thereupon related his story.

"You did right, my son," said Mrs. Dexter, emphatically. "The situation was not worth keeping at the expense of truth."

"I am glad you think I did right, mother," said Herbert, "but what shall I do?" he inquired anxiously. "I ought to get another situation immediately."

"Perhaps you had better call on your uncle John," suggested Mrs. Dexter. "He will no doubt be able to procure you another situation."

"I'll go to-night, mother," said Herbert, "for there is no time to be lost."

Twenty minutes later Herbert rang the bell of a handsome house in a fashionable street in the city.

He was admitted by the servant and ushered into his uncle's presence.

Mr. John Dexter was a dignified-looking man, having apparently a high opinion of himself, and comparatively a low opinion of everybody else who chose to come in conflict with him.

"Well, Herbert," said his uncle, patronizingly, "how are you getting on at your place?"

"Not very well, uncle," answered Herbert rather nervously, for he stood a little in awe of his uncle.

"Not very well!" repeated Mr. Dexter, surveying him through his glasses with displeasure. "How does that happen?"

"Mr. Smith expects me to do what I don't think is right."

"I don't understand you."

Hereupon Herbert entered into the explanation with which we are already familiar.

At the conclusion he looked into his uncle's face, and saw that it was unfavorable.

"Would you like to know my opinion of what you have done?" he demanded, in tones of displeasure.

"If you please, uncle," faltered Herbert.

"Then I think you have made a fool of yourself. What business have you to frighten away customers? I think your employer did just right. I should have done the same in his place."

"But was it right to deceive the lady?" asked Herbert perplexed.

"I have no disposition to enter into any discussion on that point," said his uncle coldly. "The upshot of it all is, that you have lost your situation. How do you expect to get another?"

"I thought perhaps you might interest yourself for me, uncle," said Herbert, his heart sinking within him.

"It's of no use to help you," said Mr. Dexter, taking up his paper, and beginning to read. "You'd lose the best situation I could procure for you in less than a month. I can't be at the trouble of continually finding situations for one who doesn't choose to keep them."

"Then what shall I do?" exclaimed Herbert much troubled at his refusal.

"You ought to have taken this into consideration before you chose to throw away your place at Smith & Co's."

"For my mother's sake, uncle, I hope you will interest yourself for me. I shall be thrown as a burden upon her, and she has to work hard enough as it is."

"Very well, I am sorry. Whatever further privations she is subject to will proceed entirely from your perverseness."

Herbert was too manly to plead further. His uncle's evident injustice made him indignant.

"Very well, sir," said he rising, "if you choose to deal so harshly with me because I have done what I still consider to be right, I must bear it. I don't think God will let me starve."

Mr. Dexter turned red in the face.

"Leave the house and don't let me see you here again."

Herbert, without another word, took his hat, and left the house with a heavier heart than he had on entering.

"What success?" asked his mother, as he re-entered the humble room which she called home.

"None at all, mother. I am about discouraged."

"Don't be down-hearted, Herbert," said she tenderly. "When earthly friends forsake you, the Lord will take you up, and make your cause His own."

"I will try to think so, mother," answered Herbert, "but it's hard. I must help myself now, for my uncle has refused to do anything more.

He acquainted her with the particulars of his interview with Mr. Dexter.

"He has been very unjust," said Mrs. Dexter. "Perhaps he will some day see this. In the meantime don't be disheartened. I feel as if everything will turn out well, if we only have patience."

The remainder of the week wore away. On Saturday night Herbert received his week's wages and his dismissal.

On Monday he commenced seeking for a situation. He looked over all the advertisements in the daily papers which he got a chance to look over in one of the hotels, and made applications in many quarters. But some one had always got the start of him. Everywhere he was unsuccessful.

So Friday came. For four days he had been searching for a situation and searching in vain. Should he be more successful to-day? He feared not.

He had just made one unsuccessful call when he chanced to meet on the street the lady he had served at Smith & Co.'s. The recognition was a mutual one.

She stopped and said with a smile, "Are you not the clerk who waited upon me at Smith's, a week ago?"

"Yes, madam."

"Do you like your place?"

"I have left it."

"Left it!" said the lady in surprise, "How did that happen?"

"He dismissed me," said Herbert, in a low voice, "because I told you the thibet you inquired about would not wash."

"Indeed!" exclaimed the lady indignantly, "If that is their way of doing business I shall buy nothing of them hereafter. Then you are without a place?"

"Yes, madam, I have been trying for several days to obtain one, but I find it very difficult."

"Come home with me," said the lady, "my husband is a commission merchant, and I think he can find room for you in his counting-room. If not, he shall find you a place."

Herbert began to express his gratitude, but the lady stopped him. "It is only right," she said, "since I was the occasion of your losing your place that I should supply you with another. What did you receive at your former place?"

"Three dollars a week."

Herbert went home with Mrs. Fairbanks, for such proved to be her name. Luckily her husband had come home on an errand. No sooner had his wife explained the circumstances than he promptly engaged Herbert as an additional clerk in his counting-room, at a salary of five dollars per week, with a promise of more at the end of the year.

"Show the same integrity and fidelity in my employ that you exhibited in your former situation," he said kindly, "and you may always count me your friend"

Herbert's face was fairly radiant when he reached home and told his mother of his good fortune. Henceforward his course was onward and upward. At present he is head clerk in the extensive firm of Fairbanks & Co. His old employer, Smith, after a few years became bankrupt, and is now living in poverty and obscurity. His ill gotten gains have not prospered.

WATCHING ONE'S SELF.

"When I was a boy," said an old man, "we had a school master who had an odd way of catching the idle boys. One day he called out to us, 'Boys I must have closer attention to your books. The first one that sees another idle I want you to inform me and I will attend to the case.'"

"Ah," thought I to myself, "there is Joe Simmons, that I don't like. I'll watch him, and if I see him look off his book, I'll tell." It was not long before I saw Joe look off his book, and immediately I informed the master.

"Indeed," said he, "how did you know he was idle?"

"I saw him," said I.

"You did? And were your eyes on your book when you saw him?"

"I was caught, and I never watched for idle boys again."

If we are sufficiently watchful over our own conduct, we shall have no time to find fault with the conduct of others.

Time is short, and if your cross be heavy remember you have not far to carry it.—*Ex.*

WHO NAMED THE BABY?

By Rosalie Vanderwater.

Some beautiful angels came down,
Four months ago to-day,
And brought the sweetest little thing,
And then they went away.

We never heard the faintest tread,
Nor saw them in the air;
But they came down to our house,
And left "a treasure" there.

Her hair was brown as chestnuts are;
Her feet, like shells, were pink;
And it was fun to sit and watch
Her lovely blue eyes wink.

Papa was glad, and said to me:
"She is your little sister,"
And then I very softly touched
Her pretty face, and kissed her.

And said to her: "How do you do?
Please tell me what's your name,
And how did those good angels look
That brought you when you came?"

She never answered me at all;
I thought it very odd
That she should only stare at me
And give a little nod.

Perhaps she wondered who I was,
And how I learned to talk,
Or it may be that she was pleased
To see that I could walk.

Yet, what she thought, or what she liked,
I'm sure nobody knew;
But I'm so glad that she has come
I don't know what to do.

And I'm so glad that we can say
That now she has a name;
But she had none till yesterday;
And wasn't that a shame?

Only to think that she should be
For almost four months here,
And Papa call her nothing else
Than just "my little dear!"

Aunt Esther, too, has been to blame,
For she has called her "Siss";
And Mamma's said, "Poor little soul!"
And given her a kiss.

But any man who scolds Mamma
Don't know what he's about.
She worked so hard to find a name
That she is tired out.

Papa don't scold, but still he said:
"If I were baby's mother,
I'd take a book and hunt it through,
And then I'd try another.

"I'd look until I found a name,
If I sat up all night;
I'd call her Love, or something else,
Before the morning light."

To put around my sister's neck,
I made a daisy chain,
And Papa clapped his hands, and said:
"We needn t try again.

"A name has come to her at last,
When I was growing lazy.
No more we'll call her 'little dear,'
For she is little Daisy.

"But I must own, though I'm a man,
It takes a deal of wit,
When dainty buds, like her, unfold,
To find a name to fit.

"And I am glad that daisies grow,
And boys can be so smart.
Ah! precious boy and precious girl,
I hold you to my heart."

Then Papa sang a funny song,
And danced me up and down,
And Mamma laughed and said he was
"The funniest man in town."

Well, now, the baby has a name
That pleases "baby's mother,"
And some one else I know is pleased,
It's baby's little brother.

—*Independent.*

BAD THOUGHTS.

Bad thoughts, if cherished, blight virtue, destroy purity, and undermine the stablest foundations of character. They are like rot in timber; like rust in iron. They eat into the man. And when the process has gone on for a while, and there comes the stress of an outward temptation, down they go into a mass of ruins! Ships go out to sea, all bright with fresh paint, their sails all spread and streamers all flying, and never reach port. Why? They met a storm and went down, because they were rotten. Under the paint was decay!

Just so bad thoughts, vile, impure thoughts and imaginations, rot the manly oak of character, rust the iron of principle, slacken all the stays of virtue, and leave the man, or woman, to the violence of temptation, with no interior of reserve power to withstand the shock. Bad thoughts, fed and fattened, are the bottom vice of society.

FIRST DANDELIONS OF THE SEASON.

Much admiration and wonder were expressed by pedestrians on the Back Bay Saturday afternoon at the occurrence in the yard of one of the finest residences in that section of a dozen full-blown, brilliant yellow dandelions. Everybody stopped to look at them, and everybody said either it was surprisingly early in the season for these flowers or that they were very beautiful and made fine spots of color on the grass, which was just turning green. And a philosophical old bore who came walking that way with a boy took the blossoms for a text for a long and dreary homily on the suggestive fact that virtues like flowers, are most prized when fresh and rare, and that by becoming too common, as the dandelions do in summer, we lose our interrest in them—and very damaging to the fickleness and love of sensation in human nature he made his truth appear. There were in the yard two boys, named famlliarly Tom and Bill, and during the afternoon they hung around and listened to the remarks of the people, and refused more than fifty requests to give a flower to as many individuals. And then they went into the house, Tom and Bill did, and looked out of the window and saw a man get over the fence and come and pluck one of the dandelions, and as soon as he had done so he saw that they consisted of discs of orange peel, with edges serrated with scissors, stuck up in the ground on wooden toothpicks, and he went out of the yard much faster than he came in, and these bad boys hooted at him and said, in their coarse way, that it was a bully good joke.—*Boston Journal.*

LOOK OUT FOR THE VOICE.

You often hear boys and girls say words when they are vexed that sound as if made up of a snarl, a whine and a bark. Such a voice often expresses more than the heart feels. Often, even in mirth, one gets a voice or tone that is sharp, and it sticks to him through life. Such persons get a sharp voice for home use, and keep their best voice for those they meet elsewhere. I would say to all boys and girls, "Use your guest-voice at home." Watch it day by day, as a pearl of great price, for it will be worth more to you than the best pearl in the sea. A kind voice is a lark's song to a hearth and home. Train it to sweet tones now and it will keep in tune through life.—*Child's Guide.*

"CAN'T LEAVE HIM ALL OUT."

A mother had taught her little girl to pray for her father. Suddenly that father was removed by death. Kneeling in sorrow by her mother's side at evening, the child hesitated, her voice faltered, and, glancing into her mother's eyes, she sobbed: "Oh, mother, I cannot leave him all out. Let me say, 'Thank God I *had* a dear father once,' so I can keep him in my prayers."

How sweetly she honored her father's memory by her tender love.

Pleasantries.

"That's what beats me," remarked a boy as he passed a pile of shingles.

"Mr. Isaacs, can you tole me vere vas the first diamond?" "No, Mr. Yawcobs. Vere vas it?" "Vy, Noah's son on der ark. He vas a Shem of der fust water."

"Beg pardon, sir, but could—hic—you tell me which is the opposite side of the street?" "Why, that side, sir" (pointing across). "Mosh oblish. I was sover there jus' now, and asked 'nother gen'l'n which was opps' side, an' he said this was."

Willie has a four-year-old sister Mary, who complained to Mamma that her button shoes were hurting her. "Why, Mattie, you've put them on the wrong feet." Puzzled and ready to cry, she made answer: "What'll I do, Mamma? They's all the feet I've got."

Colored Doctor (wedded to no school)—"I think I wouldn't aggervate myself, Miz. Jef'son. I don't think Mr. Jef son critterkul; ef dar's no congestion uv de eppydermis, an' reaction takes place in de spinal collum, he will convalescent himself so's to be about putty soon."

An old colored preacher in Atlanta, Georgia, was lecturing a youth of his fold about the sin of dancing, when the latter protested that the Bible plainly said:—"There is a time to dance." "Yes, dar am a time to dance," said the dark divine, "and it's when a boy gets a whippin' for goin' to a ball."

THE MESSENGER.

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☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, MAY 30, 1883.

Governor Pattison has done well in vetoing the Bill authorizing married women and their husbands living separate and apart under deed of separation or mutual agreement to sell and convey their separate real estate free and clear of rights of dower, and courtesy, and other interests. "His argument is that it will facilitate divorce which is becoming so common as to threaten the foundations of society."

We publish on our first and second pages some facts in regard to the life of the late Dr. Willers. We have additional matter which we have been obliged to defer for want of room. The biographical sketch read at the funeral services by Rev. J. W. Jacks is a glowing tribute to the veteran preacher. We will give some extracts from it in future.

The anti-instrumental music party in the United Presbyterian Church has determined not to stay whipped. Notwithstanding their former defeat they have gone up to their General Assembly fully organized and with memorials to which they have been sedulously engaged in securing signatures since the meeting last year. The election of a moderator was made a test vote, but the music party showed a large majority, 139 ballots being cast for Dr. McMillan and only 70 for Dr. Carson. The war bids fair to wax hot and there will be music less pleasing to God than some that David made on the harp, and commended for use in the service of the sanctuary. It looks as if there would be a split, and the whole matter *is an illustration* of the way some people may make a matter of conscience out of things that the majority of good Christians look upon as right and profitable and pleasant.

THE VIRGINIA CLASSIS.

Going to Classis, this year, meant, on one hand, for the Virginia brethren, *rusticating*, especially for those of them who live in the towns. Harrisville is not much of a town, but it is something of a *place*. As a town we noticed only a few houses with a store, post-office and blacksmith-shop. A few hundred yards distant from these, on an elevated site, is the Reformed Church. From this point the *place* can be seen to advantage. The country is rolling, and beautiful for its situation between ranges of noble mountains. The fields thickly covered with the green foretokens of golden grain, broad acres of clover, and smiling meadows, are spread out to view on every hand.

The church is a very neat and well built structure, and speaks well for both pastor and people. Here the Virginia Classis held its sessions, commencing on Wednesday evening of May 16th, and closing on Saturday night of the 19th. The church is about five miles north from Woodstock, and until this meeting of Classis has been part of the Woodstock charge, under the efficient pastorate of the veteran Dr. Geo. H. Martin. We will note a few points in the classical proceedings that may be of general interest.

First, our entertainment by the people. To them this meeting was an event. We spent all of each day at the church, spreading our tables under the trees or in the shadow of the building—a merry and happy crowd; for a crowd it was, the people, old and young, coming from every quarter and filling the church every day and at every service, from first to last. As a Classis we were well treated and cared for; and we know of one at least who went there blue and in the vocative case, and came away "rejoicing as a strong man to run a race." Ah! and every evening we were entertained by a pair of whip-poor-wills who talked the best English we ever heard from that species of the feathered tribe. We never *did* believe in parrots talking; for *us*, at least, we never could get one to say even the traditional "pretty polly" worth a cent. But we heard, during our meeting of Classis, better talk from a bird that we never heard much praised than we ever did from the petted croaker, whose praises are sung in every land. Indeed it was not a mean lesson in elocution that we learned from our friendly bird of the night.

A working Classis—full of zeal and devout earnestness. It is not fettered by obsolete ideas or held down by old fogyism. It encourages the division of large charges and exercises its authority in the case promptly when the time has come. Two new charges are added to the list, effected by such division, Timberville and Harrisville. So the place where we met as a Classis became during our sessions, the leading church in a separate charge. Dr. Martin has done a most substantial and successful work here, and the Church now reaps the reward of his labors in this new charge, which will be self-sustaining after the first year of its existence. Dr. M. will now have but two congregations, quite enough for one in his advancing years, or for any one else, for that matter. We believe that in the near future each of these two charges will be as strong and efficient as were both when constituting one charge. And this work of division will go on so long as there is an overgrown charge waiting for, or even seeking to avoid, the classical knife.

Roanoke is not dead after all—not now it is, since what Classis has done. We have said our say on that subject, and will only add now, that the Church can confidently expect to hear of a successful mission planted in that Altoona of the South. Other matters of interest will doubtless appear in the abstract of proceedings by the Stated Clerk. K.

A WILLING HEART.

A willing heart is mentioned in the book of *Exodus* as entering into the effort which the Israelites made to raise funds for the construction of the magnificent tent in which Jehovah was worshipped, during the journey through the wilderness. Moses, their great lawgiver and leader, asked for an offering unto the Lord, of whatever valuables they might have. He made known what would be needed for the enterprize upon which they were about to enter. He enumerated gold and silver and brass and blue and purple and scarlet, etc. And then he said: "Whosoever is of a *willing heart* let him bring it as an offering unto the Lord." And they came, every one whose heart stirred him up and whom His spirit made willing, and they brought a willing offering, until Moses had to say, it is enough.

Now we all know that it is vastly easier to start a wave of large-hearted liberality, such as that which moved the Israelites, at this time seems to have been, and to take advantage of it while it lasts, than to get individuals and congregations to be permanently large hearted and liberal throughout a long course of years. And yet the latter is what it should be our purpose to reach. The nature of our benevolent work is such as to make it necessary that it should be sustained from year to year, indefinitely. If this be not done, little or nothing will be accomplished; indeed, harm will, in many cases, result, rather than good. So that necessity is upon us to give regularly. Our missions will never succeed unless we contribute liberally to their support, not for one year only, but from year to year, as long as there is this kind of work to do in the world. And this will probably be as long as the world stands.

Centuries ago the church sought a permanent endowment, in the way of lands and property, for her support and that of her various interests. This is still done in the case of colleges and institutions of learning. The endowment plan, as applied to churches, failed in the end to work well. It was attended with many evils. Among other bad effects which it had, it sapped the fountains of benevolence and charity in the hearts of the people. The church of to-day does not seek an endowment of that outward kind. We feel that it is far better to commit our future to the Lord of the vineyard and to the love and liberality of His people. What a grand endowment indeed that is which the church has in the presence and promises of Christ. What a grand endowment it would also be for her, if a willing heart beat in the bosom of every one of her members. This would be a living endowment, not subject to change or chance; for there is nothing more permanent than religious principles, when they once become rooted in the soul. It would be an ever-flowing fountain of strength and support. And it would be far safer to commit the interests of the church and her missionary work to such sources of support than to the most reliable financial securities in the world. Living, glowing, zealous, willing hearts, will keep the church supported through all the mutations of the world's history, whilst kings tremble and fall, thrones tumble to the earth and nations pass away under the power of these mutations.

And how easy it would be to make whatever sacrifices are demanded of us under the influence of a willing heart. The bride goes to the marriage altar, which, in one sense, is an altar of sacrifice, under the power and pressure of a willing heart. The wife and mother gives her best years, her beauty and strength, to her husband and children, and does it gladly, finds her joy and peace in it, because of a willing heart. The patriot lays down his life for his country, the Christian martyr goes to the stake, as kings make a royal progress, because their spirit stirs them up and their hearts make them willing. The love of Christ should constrain us. It should be our meat and drink to do the will of God. We should feel it a privilege to serve in the ranks of His servants. Our hearts should be willing to do what is demanded by our relation to Him. Then, with a willing heart, it will be a pleasure and a joy to labor and give for the cause of His kingdom and work. One dollar a year, which now seems so much to some, will seem the trifle it is as a measure of our love and liberality, and we will make it ten or a hundred dollars. The Lord hasten the time when a willing heart will be given to all His people. L.

JAPAN AS A MISSION FIELD.

From various sources we learn that the mission work in Foreign fields is now generally successful. But this is particularly the case with the work in Yokohama and to a great extent, in Tokio as well.

The Rev. John Scudder, M. D., of India, lately made a visit to this field, and writes: "Japan struck me as a fine field for missions. I thought the country one especially adapted to touring. We in India have been so blessed in this work that I feel great results would follow it in Japan. It is a beautiful land, and its climate was delightful when I was there."

The school and church in Yokohama have been greatly blessed recently. In February Prof. Wycoff wrote: "Last Sabbath four young men from the Academy were baptized, and admitted to the church. There are now ten Christian pupils in the school, and their influence on the other pupils is very great. Every member of the most advanced class is now a Christian."

Rev. J. H. Ballagh writes from the same place on April 5th: "A work of grace is in progress here, which commenced in the hearts of a few of God's own children, and then spread to many others, particularly to the Seamen, mostly of the English and American men of war in the harbor. Two native pastors have labored earnestly with their fellow countrymen, and the good fruits are manifested in a higher standard of Christian life, love of the word, Christian unity, and love for souls. In the "Eastern Classis," twelve churches were represented at a recent meeting, and reported. Seventy-seven additions within the past six months, twenty-five of them to the Yokohama church alone, and there are twenty-three applicants for baptism. There is also increased religious interest in Tokio."

Thus we have encouraging tidings from the missionaries of the Reformed Church of America now in Japan, and this augurs well for the future of the mission of our own church in Tokio, now about to be reinforced by Rev. J. P. Moore and wife, of Millersville, Pa.

For over twenty years the Reformed Church of America has been faithfully laboring in that field, and now they are reaping the fruits of their toil. Let us hope and pray, that Missionaries Gring and Moore, will likewise be blessed in years to come. V. H.

URSINUS COLLEGE.

The examination in the Theological department of this Institution was held on May 17th, attended by the visiting committees of the College and of Philadelphia Classis, and was satisfactory.

The other departments are reported as also in an encouraging condition. During the present term, usually regarded as the least promising for accession because the last of the year, 33 new students have been received. And the number in actual attendance is now considerably larger than for several years—a steady growth since 1881. Quite an extensive territory surrounding Collegeville, including Montgomery, and part of Bucks, Lehigh, Berks and other counties can be readily reached from this point as an educational center, and the people seem to be awaking to the fact that it is important for them to encourage an educational institution of the higher order of culture, in their midst.

The commencement exercises will take place on Thursday, June 28, preceded by the Alumni oration on the 27th. V. H.

Through some inadvertence we suppose, the annual Register of Franklin and Marshall College and the Theological Seminary at Lancaster, was not sent to us until last week. We are glad to see the large number of students in the regular college classes. There are 25 Seniors, 22 Juniors, 26 Sophomores, and 23 Freshmen. We think these figures will compare well with those of former years, and they are especially encouraging in this day when the tendency is to break up the old curriculum and go off into eclectic courses. As previously announced, 9 students graduated from the Seminary at the late commencement. The next Senior class is small, but we hope to see it reinforced.

Our institutions at Lancaster were never on a better financial basis, and their prospects for usefulness are becoming very bright. After the long night the day is dawning, but there must still be an enlargement. The professors are overworked and the outward appliances and facilities for the education of young men must be increased. We have faith that our people will see this and find encouragement to respond to the demands of the case.

Speaking of our schools, we are happy to record the success of Dr. Aughinbaugh at Mercersburg. He is not only making good use of valuable property in that place, but doing much for the advancement of Christian culture and education in our Church. It cannot now, at least, be said that the work there is in conflict with any other interest, and he ought to have every encouragement given to him. We believe that the educational work of our Church is becoming harmonized very fast. There is not a literary institution now established that has not a mission to perform, and in a few years the results will become apparent.

The annual catalogue of the College of Northern Illinois, at Dacota, has been issued, and gives an encouraging report. We must not despise the day of small beginnings. Such schools seem to be in demand and will be built up with the growing country. Copies of the catalogue can be had upon application to Rev. Frank Wetzel.

The examinations having been concluded at Franklin and Marshall college, the faculty made the following announcements of honors for commencement day, which falls on Thursday, June 21: Marshall oration, Lewis Robb; Franklin oration, Emory Taggart; salutatories, Calvin R. Neff, P. M. Trexler; valedictory, J. N. Bauman.

Rev. H. K. Binkley procured eighty-three subscribers for our Church papers in the Springfield charge, Rev. H J. Welker, pastor. The charge has not yet been fully canvassed, but will soon be completed. There are already over one hundred papers in the charge.

The interesting article "About Toads," published in the Youth's Department, in our issue of the 16th, should have been credited to *The Advance*, for which it had been carefully and especially prepared. We were led into an error in crediting it to the *Christian at Work*, and make this correction in simple justice to all concerned.

Communications.

"CATAWBA COLLEGE."

Mr. Editor:—It was my privilege this week, to be present at the commencement of Catawaba College, located at Newton, N. C., and a few words respecting this institution, will, I think, be acceptable to your numerous readers.

This institution was established by the North Carolina Classis of the Reformed Church, and opened as early as 1852. The first principal was the Rev. Mr. Albert, of Mercersburg memory. He was succeeded by Mr. Smith, and then by a Mr. Smyth, both of New England, and both are represented as having been successful teachers and managers. Just before the war, 1860, the Rev. A. S. Vanghan became principal, and immediately took steps towards creating an endowment fund. He succeeded in obtaining subscriptions in the form of notes from responsible persons, amounting to nearly $60,000. But the civil commotions of 1861 interrupted his plans, and he returned to the North. About this time the present principal, the Rev. Prof. J. C. Clapp, graduated from Amherst College and had returned to his native State. During the four years of the war he kept up a small school composed of scholars from the village and vicinity.

When the war closed, it was found that but few who had previously given their notes to the College were solvent, and the trustees decided to abandon the entire old endowment scheme and relinquish all their claims. All things considered, it was thought most judicious to make a new beginning on the basis of social and civil affairs as they then stood.

From 1852 to 1861, the institution bore the name of 'Catawba College." After the war closed and a modified state of society came to prevail, the original character of the institution was somewhat modified, and the name was changed to "Catawba High and Normal School," the title which the institution bears at the present time. No effort has since been made to secure an endowment, but moneys have been collected, and the buildings have been improved and enlarged; and this high school has become a very efficient and influential institution of learning for Catawba county, and for all portions of the Reformed Church in North Carolina.

I reached Newton on Wednesday morning, May 16th, and was in time to attend two or three of the closing examinations. Though this furnished an insufficient criterion of judgment, I could not but feel that the instructors were efficient and the institution was doing very thorough work. In the evening, agreeably to an invitation accepted some weeks before, I preached the annual sermon in the chapel, a large hall in the building, to a congregation of about 400. The following day, Thursday, was the great day of the week. In the forenoon an address was delivered by Dr. Battle, president of the State University at Chapel Hill. The afternoon was occupied by original and select orations and dialogues delivered by the students. The evening was devoted to a musical entertainment. These exercises were all held in the main hall of the school building, which has a capacity for seating perhaps 800. This hall was full, and packed, morning, afternoon and evening, and often crowds stood about the windows; many persons having come from points ten, twelve, and even eighteen or twenty miles distant. The whole occasion passed off with *eclat*. The large attendance, and the lively interest shown by the most prominent citizens of the county in this commencement celebration, showed that this school, established and maintained by the North Carolina Classis, has come to be a central educational power in this section of the State. Its elevating influence is felt in many families throughout the most of our Reformed congregations, and through these is in some measure molding the entire Reformed population.

The main building built of brick, is 30x90 ft., three stories, the lower story being finished into one large room. The two upper stories are devoted to dormitories, numbering about thirty rooms. The wing is 60x30 ft., two stories high, and is furnished into recitation, society and library rooms, also of brick. This wing was the only part of the structure put up before 1861. The main building has been erected during the last three or four years. Excepting perhaps $1,000, the institution has no debts.

In addition to this edifice there is a professor's house, a frame building of wood, having eight rooms. The plot of ground belonging to the school contains about eleven acres.

The institution has a library of, say 1,000 volumes. It has a good philosophical apparatus, also some chemical apparatus.

Catawba High and Normal School is managed by a board of trustees who are chosen by the N. C. Classis. Before the war it was a college for boys and young men. Since its reorganization it has a male and a female department. Principal Clapp is supported by the Rev. Professor J. A. Foil, a graduate of Ursinus College and by the Rev. W. P. Cline, a Lutheran minister, a graduate of N. C. University. Miss Annie N. Sorber, a daughter of the late Rev. Wm. Sorber of Chester Co., Pa., is teacher of music, and Miss Lizzie M. Lindsay of Greensboro, N. C., has charge of the primary department.

The aim of the institution is to give its students a thorough classical training as well as a mathematical, scientific and elementary education, the course of instruction being equivalent to the course pursued at Palatinate College. At the close of the term there were 115 male and female students in attendance. The whole number on the roll during the year, was 170, which is a larger attendance than this institution has had during any previous year. E. V. G.

Hickory, N. C., May 19th, 1883.

FOREIGN MISSIONS.

A Suggestion by the Treasurer.

One of the most healthful signs of a growing missionary spirit in our Church is the rapidly increasing number of missionary societies. It is of the first importance to foster this feeling, and to provide for nourishing it, so that our children and youth will find permanent benefit and enjoyment in attending the meetings. As Treasurer of General Synod's Board of Commissioners for Foreign Missions, remittances are made to the undersigned, and receipts duly forwarded to the respective donors. Very often a request comes with the remittance that the Treasurer shall write and forward a letter of encouragement to the Sabbath-school making the donation, giving information as to our work in Japan, and anything else that will give encouragement to the young, &c. For instance, a request received to-day, which reads as follows: "In acknowledging the receipt of the same I would be pleased to have it so shaped as to be read to edification and encouragement in one of our monthly missionary meetings. We need every assistance possible to keep the good work under way." Some time it is desired that a receipt shall be sent to the Treasurer of the Society making the donation, a statement to the pastor, and a letter of encouragement to the school (!)

To write in every instance requested, would be simply impossible. Yet these appeals should not be passed by unheeded, for they show plainly that our Church and Sunday-schools are awakening and earnestly desire information. The Treasurer begs to suggest another plan far more effective than anything that he could write even if he had the time and physical strength to do it. Let each Sunday-school or Church Missionary Society now in existence, or to be organized in the future, subscribe, *for their pastor*, for one copy of the "Reformed Missionary Herald and Sentinel," which will give them items relating to domestic missions, and for a copy of the "Missionary Herald," published by the American Board of Commissioners for Foreign Missions, No. 1 Somerset street, Boston, Massachusetts, a monthly magazine which gives authentic news of Foreign Mission work in all parts of the world, and has frequently important articles on Japan. The price of the latter is only one dollar and ten cents per annum. The undersigned has taken this Herald for the past forty years, and having been a constant reader thereof, he is able to recommend it as one of the very best helps for a successful missionary meeting or monthly concert of prayer. He would recommend that the papers be paid for by the association. The pastor should select passages from the letters of missionaries and other interesting matter, and have the same read by the officers and members of the organization in the stated meetings.

Two passages relating to Home Missions, and two in regard to Foreign Missions, might thus be read at each meeting, by different individuals if possible, and with singing, prayer, and remarks made by the pastor, or officers, or members of the society, would be sufficient to fill up the time

with great profit. Whenever a letter from our own missionaries may appear in the MESSENGER or *World* it should also be read. The back numbers of the "Missionary Herald" published at Boston, beginning with January, 1883, should by all means be obtained. They contain a vast amount of information, and some excellent articles on Japan.

The accounts in the April number, of the wonderful work of grace at Adana, are soul-cheering, and are sufficient of themselves to enthuse the hearts of all who may read them, and would encourage them to labor more assiduously than ever for the triumph of the Redeemer's cause among the benighted nations abroad. But this article is already too long, and for the present the writer would only reiterate let every church in our connection subscribe for the periodicals named, for the pastor without delay.

RUDOLPH F. KELKER.

Harrisburg, May 21, 1883.

ROANOKE TO THE FRONT AGAIN.

It gives us pleasure to say by way of reply to "L," that Roanoke is again on the track, with fair prospects for a good start. Of course the Virginia brethren were not satisfied with the action, or rather non-action of the Mission Board. They were determined some effort must be made, before Roanoke should be given up as a mission point for the Reformed church, even though they must undertake it in their own strength. The matter was of course before the Classis at its annual sessions just closed. Fortunately, the Superintendent of Missions, Dr. Appel, dropped in on us on Friday afternoon, and in consultation with him, after the Classis pledged itself for one half of the missionary's support, he pledged the Board for the other half.

We are ready, therefore, to send at once a man into the field at a salary of $600, and we are anxious that he address us without delay. The chairman of the Committee on Missions has already given a call to a young brother, and it is sincerely hoped that he will accept as he has the confidence both of the superintendent and the committee. We can assure "L," that there is no "empty sentimentalism" about these "Roanoke utterances." We mean business, the Lord's business, and in His name—Roanoke to the front.

CHAIRMAN.

Martinsburg, W. Va., May 23, 1883.

MEETING OF TOHICKON CLASSIS.

Tohickon Classis convened in annual session in the St. Andrew's church, Bridgetown, Bucks county, on the evening of the 4th of May, 1883. Rev. G. W. Roth, the retiring president, preached the classical sermon from 1 John 5: 4, 5. Rev. A. B. Koplin was elected president by acclamation, and Rev. N. Z Snyder remained stated clerk. In the course of the proceedings, Isaac G. Gerhart, Esq., was re-elected treasurer. All the regular pastorates were represented—fifteen ministers and fifteen elders taking part in the deliberations of Classis. The meeting was one of pleasure, profit and interest; and the business was conducted with dignity and despatched in good order. The religious services, as is usual upon such occasions, were well attended; but it was also noticeable that the attendance upon the business sessions was unusually large, for which we may well praise the people and congratulate the pastor.

Classis took favorable action on all items reported by the committee on Minutes of Synod, and called the special attention of its pastors to recommendations and requests pertaining: 1. To a special collection to be taken for the benefit of the Theological Seminary; 2. To the duty of young men to consecrate themselves to the work of the ministry; 3. To the circulation of Church periodicals and the Missionary Herald, and the patronage of the Publication Board: 4. To the cause of Foreign Missions; 5. To the necessity of raising funds for the Orphans' Home; and 6. To the endowment of the Professorship of English Literature in Franklin and Marshall College.

Messrs. R. Nevin Koplin and Geo. B. Smith were taken under the care of Classis upon the recommendation of the committee on Examination and Licensure. The former expects to take a regular literary and theological course; the latter will pursue his studies under the direction of a committee of Classis consisting of Revs. L. C. Sheip and J. G. Dengler.

The Finance Committee was instructed to prepare a letter of sympathy to our afflicted brother, Rev. W. R. Yearick. It must not be understood, however, that Tohickon Classis gets along with mere paper sympathy, as may be concluded from the fact that the Finance committee was chosen to perform this melancholy duty.

The following action was taken in regard to the proposed New Constitution:

1. Classis is of the decided opinion that all that part of the New Constitution which involves *annual* instead of *tri-annual* meetings of the General Synod ought not to be adopted.

2. Equally objectionable is that part which provides for the election of delegates to the General Synod by District Synods, instead of by the Classes, as is now the case.

3. We decidedly object to those parts of the Constitution which propose to concentrate the work of the church in *Boards* appointed by the General Synod. While we believe that the work of Home and Foreign Missions might safely, and, perhaps, with profit, be placed in the hands of such *Boards*, we believe that to place our publication interests, our colleges and seminaries, and our beneficiary education interests in the hands of such general Boards, would be very disastrous and would engender endless differences and difficulties.

4. We are of decided opinion that the New Constitution as a whole should not be adopted before it has been carefully revised by a competent committee and the parts above indicated eliminated. When so improved, we regard it as far superior to the old Constitution.

The next annual meeting of Classis will be held in the First Reformed Church, South Bethlehem, Northampton county, Pa., and will convene on Friday after Ascension Day, May 23d, 1884, at 7.30 P. M.

The following persons were elected delegates to the District Synod:

Revs. D. Rothtrock, J. Kehm and S. K. Gross, primarii; and Revs. J. G. Dengler, H. J. Welker and F. J. Mohr secundi.

Elders Milton Althouse, J. H. Afflerbach, and William Fluck, primarii; and Elders William H. Rudolph, Joseph Hess and John Bergenstock, secundi.

The following persons were elected delegates to the General Synod:

Revs. F. J. Mohr and N. Z Snyder, primarii; and Revs. J. G. Dengler and J. C. Leinbach, secundi.

Elders R. K. Bachman and Wm. H. Rudolph, primarii; and Elders Henry Stover and Samuel S. Weaver, secundi.

Dr. T. Appel, superintendent of Missions, and Rev. G. H. Johnston of the Philadelphia Classis, were present as advisory members of Classis, and took part in the religious services. On Sunday evening an interesting missionary meeting was held at which time $50 was collected for Foreign Missions. This purpose was suggested in view of the fact that our missionary-elect to Japan, Rev. J. P. Moore, is from this community, and it was only to be regretted that the good brother was not present at the time.

STATISTICS—Ministers, 15; licentiates, 1; congregations, 36; members, 6,878; unconfirmed members, 3,733; Baptisms—infants, 370; adults, 42; confirmed, 370; by certificate, 102; communed, 5,693; dismissed, 50; excommunicated, 1; erased, 52; deaths, 220; Sunday-schools, 52; Sunday-school scholars, 3,297; students for the ministry, 3; benevolent contributions, $2,316.71; congregational purposes, $34,665; Minutes of Synod—English, 100; German, 47.

N. Z. SNYDER, Stated Clerk.

Report on the State of Religion in Tohickon Classis.

Your Committee would offer the following:—

Dear Brethren:—As a covenanted people we seek the promised blessings of God and secure them to our children, according to the Word of the Lord. As God reached down in the person of His Son, Jesus Christ, to lift up fallen humanity, in providing salvation for the race, so He reaches down to lift up the individual, by implanting, in a sacramental way, a God-given life-germ, through what is called, in Scripture language, the washing of regeneration. Holy baptism is acknowledged as the basis of religious life, and great stress is laid upon consecrating infants to the Lord.

Starting from this principle, fully believing that God will be faithful to His covenant engagements through Jesus Christ, His Son, "the Mediator of a new and better covenant," we emphasize the nurture and admonition of the Lord, on the part of parents, whose families have become the consecrated possession of the Lord, according to the earnest injunction of St. Paul, fully believing also in the wisdom of Solomon: Train up a child in the way he shall go, and when he is old he will not depart from it.

Organic development, according to "the law of the Spirit of life in Christ Jesus" is sought, and in large measure realized by our people, by the faithful nurture and admonition and instruction of the young, in the principles of religious truth and life, in the family, in the Sunday-school, in the catechetical class, and from the sacred desk. We do not have the very best results, in every case, that may be desired, but what if some do not believe? Shall their unbelief nullify the fidelity of God? Nay, rather, let God be true, and every man a liar.

The Sunday-school cause is receiving increased attention and is making commendable progress.

As the tree grows downward by its roots, and upward and outward by its branches, so the life of the Church is extending and manifesting itself in her outward activity and growth, and in her inward life and spirit. The outward growth of the Church within the bounds of this Classis is not so rapid, yet respectable, considering that her material is gathered principally from the bosom of her own families; but it is steady and healthy. Her inward spiritual life is gracefully unfolding, giving shape, action and direction to the outward. And though the world does appear to grow worse, it is perhaps more in accordance with the truth to say that it is brought into bolder contrast with the church, on account of the holier life and deeper piety of God's people.

The Word of God as the only rule of faith, is highly venerated, and has a place in the affections of our people, as worthy of being prayerfully studied and listened to when expounded by the ambassadors of God in Christ's stead, as attested to by the faithful attendance upon the services of the sanctuary. The spirit of true worship is coming to prevail more generally in our congregations.

The missionary work is assuming larger proportions as its spirit imbeds itself more deeply into the life and consciousness of the people. One of the effective agencies to cultivate and stimulate a live missionary spirit, is the reading of Church papers, and we are happy to say that our people are at least beginning to feel the necessity of, and take pleasure in reading. The active and energetic agent of the Publication Board deserves great credit for his work in circulating the church papers. The work of reconstruction is going forward and gaining favor. Time and labor have been expended with the view of effecting a new organization at Perkasie, and your committee would recommend that Classis encourage the speedy organization, and the erection of a church building at that place.

We are glad also to notice that the people of South Easton are looking forward towards erecting a church edifice at no distant day. God speed the good work.

Several heavy church debts have been removed. Three churches have been remodeled, and two new ones erected and consecrated to the service of the Triune God. Young men are encouraged by word and financial support to enter the ranks of the Lord's anointed. Home and Foreign Missions are supported, though not as liberally as they should be. The liberality of the people, at least in some charges, is growing, and they are beginning to realize that "the liberal soul shall grow fat." The reports show a decrease in the amount of benevolent contributions, which is due, however, to the fact that last year large contributions were made for the rebuilding of Bethany Orphans' Home. A special demand calls forth the supply.

Whilst the great harvester was busily engaged in depleting the ranks of our membership—though with more mercy than last year—the ministry was left untouched. Without a single exception, our watchmen on the walls of Zion have been enabled to be at their post uninterruptedly, faithfully to declare the counsel and will of God.

While we acknowledge with frankness and great humility, we also deeply lament our failings and shortcomings, earnestly praying: Let the peace of Jerusalem reign within our entire walls, and the prosperity of all our palaces continue and increase.

The reports universally breathe the spirit of devout gratitude to Almighty God for His unbounded goodness and heavenly benediction, and we feel like singing a new song of thanksgiving unto the Lord for the measure of prosperity vouchsafed unto us. Praise ye the Lord.

Respectfully submitted.

G. W. ROTH, Chairman.

Church News.

OUR OWN CHURCH.

Synod of the United States.

Ringtown.—Rev. W. B. Sandoe writes:—On the 6th of May I closed my spring communion services After a few days' previous services in New London, I confirmed 12 young persons. Rev. Binkley preached a very acceptable German sermon on Sunday morning. On the 13th of May I had my last communion for this spring in the St. Peter's church, Beaver Valley, Columbia county, which was very large, and a deep and lasting impression made for good. Here I also confirmed 12 young persons, making in all (St. Paul's, 14; St. Peter's, 12; New London, 12;) 38 additions. During this classical year I baptized 43 infants, and collected $57 for the different benevolent objects. This much for Ringtown charge.

St. Vincent Congregation.—At the communion held in the St. Vincent congregation of Chester county, Pa., May 6, twelve persons were received by confirmation and one by letter. The communion was largely attended. Rev. S. P. Mauger is pastor.

New Reformed Church.—The congregation of the First Reformed church of Philadelphia, formerly worshipping on Race street, below Fourth, has purchased the lot at the southwest corner of Tenth and Wallace streets, together with the adjoining three-story brick house, and during the present season an elegant stone church will be erected. The structure will be 54 feet on Tenth street, necessitating the demolition of the dwelling-house, and will be 107 feet deep. It will be constructed of Chester gray stone, with light trimmings, and comprise two stories, the lower floor to be devoted to lecture-room and class-rooms, finished in white pine. The auditorium will have its seats arranged on the semi-circular plan, with the pulpit on the south side and the organ-loft in the west gallery. Seats will be provided for 514 persons, and 200 will be accommodated in the galleries. The interior will be finished in cherry, and there will be three stairways leading to the ground floor.

At this writing, May 21st, the dwelling has already been removed, and the excavation of the lot will be commenced within a few days.

Pottsville.—The catechetical class of Trinity church made a handsome present to their pastor, Rev. A. R. Bartholomew. A short time after their confirmation they resolved to procure a large gilt frame, containing the photographs of the pastor and 32 catechumens. Last week they paid a visit to the parsonage, bringing with them this worthy tribute of affection and esteem. An elder made the presentation speech to which the surprised parson could only reply with his tears. It was rather an innovation on the usual style of pastoral surprises, and the class hope they have prepared the way for similar gifts to faithful shepherds.

Jonestown, Pa.—Rev. Tobias Kessler held spring communion in the Swatara charge, at Walmer's church, on May 13th. The church was filled to its utmost, over 100 communed, and four members were added by confirmation. The congregation has since commenced to remodel their house of worship. At Jonestown, Rev. Kessler confirmed 9 catechumens, and received one on profession of faith. On May 20 he held communion in the morning in German, and evening in English. On both occasions the house of worship was very well filled. About 155 communed. Collection for Missions, $16.80. Bro. K. is doing a good work in this charge, and stands high among his membership.

Synod of the Potomac.

Newburg.—Whitsunday, May 13th, in Zion's Reformed church, Newburg, Cumberland county, Pa., the church building was densely packed. The large audience not only preserved the best of order, but appeared most solemnly impressed with the services which were very interesting. It was the largest communion ever held here in the history of this church, which dates back over eighty years. The increase of membership this Classis year is 27. The whole of the additions under the present pastor is 101. The Sunday-school, of which A. Heberlig is superintendent and S. Myers is assistant superintendent, is very prosperous. The Young Men's Prayer-meeting Association is quite active. The pastor, Rev. Mickly, as is well known, is a power in the pulpit and in other ministerial work. Under the blessing of the Great Head of the Church, this congregation is reaping the benefits of his valuable and very acceptable ministry. *

Synod of Ohio.

Fulton, Michigan.—The communion held in the Reformed church at this place on Whitsuntide, was the largest ever held in the history of the congregation. Seven persons were received into full communion with the church. A large class of catechumens are under instruction every Lord's Day. The future for the congregation is very promising. D. H. Reiter is pastor.

ANNUAL COMMENCEMENT OF FRANKLIN AND MARSHALL COLLEGE.

The following is the *Order* for the approaching commencement week at Lancaster, Pa.

Sunday, June 17th, Baccalaureate Sermon in the College Chapel, by the President.

Monday Evening, 18th, Musical Concert given by the Glee Club of S. Class.

Tuesday, 19th, 2 o'clock, P. M., meeting of the Board of Trustees in Lecture Room of the First Reformed Church; 8 P. M., Oration before the Literary Societies in the Court House, by Professor Owens, of Lafayette College, Easton, Pa.

Wednesday—Alumni Day—8.30 A. M., Annual reunion of Literary Societies; 10 A. M., Meeting of the Alumni Association; 12.30 P. M., Alumni Dinner; 2.30 P. M., Class-day exercises on the Campus; 4 P. M., Alumni Oration by Hon. Jeremiah Hess, of Hellertown, Pa.; 8 P. M., Prize Oratorical Contest by members of the Junior Class, the awarding of Medal to the best speaker and writer. At the same time prizes will be awarded to the best two students in German in the graduating class.

Thursday, Commencement Day—Orations by members of the graduating class, 24 in number, in the College Chapel, beginning at 8.30 A. M., and 2.30 P. M.

There will be a number of *Class Reunions* during Wednesday and Thursday. A large attendance of the friends of the College is desired and expected. Reduced rates of fare may be obtained over the Pennsylvania road only by writing in time to the secretary of the faculty.

J. H. DUBBS, Sec. of Faculty.

Lancaster, May 25, 1883.

FRANKLIN AND MARSHALL ACADEMY, LANCASTER, PA.

The present Rector, Rev. James Crawford, having resigned his position, his resignation to take effect at the close of the current college year, June 21st, the Committee having the Academy in charge desire to secure the services of a suitable Rector for the same. Communications may be addressed either to Rev. Dr. J. O. Miller, of York, Pa, chairman of the committee, or to the President of Franklin and Marshall College, Lancaster, Pa.

General News.

Home.

The great event of last week was the opening of the magnificent bridge between New York and Brooklyn.

Reports, hoped to be incorrect, have been circulated that General Crook and his command have been massacred by the Indians.

Maryland has lost one of her most prominent citizens by the death of Judge George A. Paerre, which took place suddenly in Hagerstown on the 22d inst.

Severe cyclones carrying destruction and death in their pathway have occurred in portions of Mississippi, Wisconsin and Illinois. Heavy rains and snows have fallen in some parts of the country.

Foreign.

The coronation of the Czar of Russia took place at the Cathedral of the Holy Assumption, within the walls of the Kremlin, on Sunday, the 27th inst. The ceremony was conducted with great solemnity and pomp, and there was no disturbance to mar the occasion.

TIME AND PLACE OF ANNUAL MEETING OF CLASSES, 1883.

The Classes of the Synods of the United States, Potomac, and Pittsburg, will meet as follows:—

20. Clarion Classis, in Salem's church, Emlenton charge, Venango county, Pa., Thursday, May 31, 7.30 o'clock, P. M.

21. Somerset Classis, in Hyndman, Bedford county, Pa., Thursday, June 7th, at 7.45 o'clock, P. M.

22. Philadelphia Classis, in Trinity church, Philadelphia, Pa., Friday, June 8, at 8 o'clock, P. M.

23. Portland-Oregon Classis, in St. Peter's church, Oregon City, Oregon, Thursday, June 14th.

24. San Francisco Classis ———

NOTICE.

The annual meeting of the Board of Directors of St. Paul's Orphan Home, will be held at the Home, Wednesday, June 13, 1883, at 2 o'clock, P. M. It is earnestly hoped that each member of the Board will be present and remain to the close of the sessions.

J. MCCONNELL,
President of the Board.

Salina, Pa., May 14, 1883.

NOTICE.

The brethren expecting to attend the meeting of Philadelphia Classis on the 8th of June, and wishing entertainment, please notify the pastor of Trinity Reformed Church, 1541 North Seventh street, as soon as possible, so that suitable arrangements may be made.

D. E. KLOPP.

NOTICE.

The ministers of the Synod of the Potomac who intend going to the meeting on October 17, 1883, at Newton, North Carolina, will please inform us as early as possible, as it is necessary to have some idea of the number to arrange for transportation.

J. HEYSER, Chambersburg, Pa.
G. S. GRIFFITH, Baltimore, Md.

April 26, 1883.

FOR SALE.

Bound volumes of "THE MESSENGER" from March, 1854, to December, 1878, are offered for sale. They are in good condition. For price, apply to

REFORMED CHURCH PUB BOARD,
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"TUNES FOR WORSHIP."

Frequent inquiries being made as to the issuing of the above work, as a companion to the words of the "HYMNS FOR THE REFORMED CHURCH," we take this occasion to say, in a public way, that the committee having the work of selecting Music for the above-named book is making good progress, and expects in a short time to place in our hands the work completed. As soon as it does so, we shall at once proceed to have it stereotyped, and as soon as possible have the book ready for sale. We hope to be able to distribute it before the meeting of the several Synods, next fall. Due notice, however, will be given, so that parties desiring copies of it can obtain them as soon as they are ready.

CHAS. G. FISHER,
April 10, 1883. Supt. Ref. Ch. Pub. Bd.

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SUNDAY-SCHOOL PERIODICALS.

Now is the time for orders for these essentials in properly conducting our Sunday-schools to be ordered for such, as after the rest of winter are about to open, to be sent in, as it is the beginning of a new quarter. "The Guardian," for teachers; "The Quarterly," for scholars; "Lesson Papers," advanced and primary; "The Child's Treasury," monthly and semi-monthly; and "Sunshine," are equal to any others of the kind, and at prices in keeping with their contents and appearance. The cheapest are not always the best. Specimen copies sent on application free of charge.

Superintendents are referred to the list of them to be found on another page, for prices, etc., etc.

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Miscellaneous.

THE HOUSE WHERE I WAS BORN.

Thomas Hood.

I remember, I remember
The house where I was born,
The little windows where the sun
Came peeping in at morn;
He never came a wink too soon,
Nor brought too long a day,
But now I often wish the night
Had borne my breath away.

I remember, I remember
The roses red and white,
The violets and the lily-cups—
Those flowers made of light!
The lilac where the robin built,
And where my brother set
The laburnum on his birthday—
The tree is living yet!

I remember, I remember
Where I was used to swing,
And thought the air must rush as fresh
To swallows on the wing;
My spirit flew in feathers then,
That is so heavy now,
And Summer pools can hardly cool
The fever on my brow!

I remember, I remember
The fir-trees dark and high;
I used to think their slender tops
Were close against the sky;
It was a childish ignorance,
But now 'tis little joy
To know I'm farther off from heaven
Than when I was a boy.

Selections.

With God go over the sea—without Him, not over the threshold.

Do you wish to learn how to give anything? Then fancy yourself in the place of the receiver.

We should take it as a mercy if clouds now and then intercept our sun and troubles eclipse our comforts.

We know so little of the great plans of God that it is the wisest, the safest and the sweetest to leave all with Him.

Longing desire prayeth always, though the tongue be silent. If thou art ever longing, thou art ever praying. When sleepeth prayer? When desire grows cold.—*Augustine.*

Sculptors of life are we, as we stand
With our lives uncarved before us,
Waiting the hour when, at God's command,
Our life-dream passes o'er us.

"Look not sadly back upon the past—it comes not again. Wisely improve the present—it is thine: and go forward to meet the shadowy future without fear, and with a manly heart."

True godliness does not reduce men to a dead level. The variety which God stamps upon nature, He means to have reproduced in character. No man ever finds out the variety to which human talent and power can be put until he begins to work under God's direction.—*Marvin R. Vincent.*

True hospitality has its origin in the heart, and beautifies, like the sunlight on the cloud, everything it touches, and never goes beyond the circle of generous impulses. Entertainment given with genuine hospitality means more than mere feeding of the body; it means a royal interchange of the gifts of the soul. This is the highest compensation which the intelligent mind can bestow or receive. It is pre eminently social in all its manifestations, and wherever it strews its fruitage there you will find happy hearts and happy dwellings.

Science and Art.

The Albani Missal in the Ashburnham collection bought in 1838 for $100, is now valued at $50,000, an advance in value almost without precedent in rare books.

It seems to be settled by recent investigations that Rameses II., whose mummy is in the Boulaq Museum, was the Pharaoh who built Rameses and Pithom; the king who know not Joseph and oppressed Israel. The same investigations make Menephta II. the Pharaoh of the Exodus, and this agrees with Manetho, the Egyptian historian. An English society is giving the subject attention.

BLUE SKY AND WHITE CLOUDS.—The ethereal blue color of the sky is due to minute particles of matter which float in the air. Were these particles removed, the appearance of the sky would be dead black. It is a fact in optics that exceedingly fine portions of matter disperse or scatter the blue rays of light, coarser portions scatter red rays, still coarser portions scatter all the rays, making white lighter. The atmosphere is full of aqueous vapor, the particles of which diffuse white light in all directions. When these particles are enlarged, they become visible in the form of clouds. The vapor particles of the white clouds are supposed to be finer and lighter than those of the dark clouds. That the diffusion of light in our atmosphere, the blue coloring of the sky and the colors of the clouds, are due to the presence of matter floating in the air, has been conclusively proven by Tyndall. On passing a beam of sunlight through a glass tube, the beam is rendered brilliantly visible by the reflection of light from the dust particles floating in the air contained in the tube. But on removing the dust particles, which is done by filtering the air by cotton wool, or causing the air to pass over a flame, the beam of light is no longer visible in the tube.

Personal.

Phillips Brooks, of Boston, has reached Spain in his world wandering.

Julian Hawthorne will be one of the lecturers this Summer at the Concord School of Philosophy.

Ex-Senator David Davis says he doesn't intend to spend next winter in Washington, because he neither wants his wife to be gazed at and talked and written about, nor himself to be ranked with some ex-office holders who spend their lives hanging about the lobbies.

The Trustees of Trinity College have elected to the Presidency the Rev. George Williamson Smith, D. D., of Brooklyn, N. Y. He is a graduate of Hobart College, class '57. He was for some time Chaplain at the Naval Academy, Annapolis, afterward Rector of a church in Jamaica, Long Island, and since 1881 Rector of the church of the Redeemer, Brooklyn.

Governor Sherman is, according to ex Secretary Kirkwood, having the hardest time any Governor of Iowa ever had. "Surely, Governor," he recently said to his sturdy old predecessor, "you must have had a worse time during the war." "Oh, no!" answered Mr. Kirkwood. "Of course, I had a hard time; but then every man who dared find fault with me was declared disloyal, while every barker at your heels can find some one weak and mean enough to sympathize with you."

Among the persons recently presented to the Emperor of Russia at Gatschina was an old veteran of ninety-eight, from Tavastehus, in Finland, who received a gold coin from the hands of the Empress Catherine II. at eleven years of age, and wears the medal of Alexander I. for the war of 1812. He was taken prisoner by the French at Moscow, and was personally interrogated by the great Napoleon. The Czar took great interest in the old man's account of the burning of Moscow, and afterward introduced him to the Empress and her children.

Items of Interest.

The decrease of the national debt in the month of April was $2 851.402.65.

Of the twenty-seven governors that Massachusetts has had during this century, eight have been Harvard graduates.

The new census shows that 3 544 458 immigrants came to the United States in the decade of years ending with 1882.

The whole number of students in the Universitp of Rochester is 169. The annual catalogue gives a full account of the university and of its advantages.

In the University of Pennsylvania 124 instructors have charge of 984 students. This includes all departments. The number of students in arts is 136.

By a legal settlement at Providence, R. I., the bequests of the late George F. Wilson have been ratified, and Brown University will receive $100,000 and Dartmouth College $50,000.

The effects of Pope Pius IX., consisting of madonnas, crucifixes, portraits, etc., were recently sold at auction in Rome, but did not bring large prices, some of them not even realizing their intrinsic value.

There are over 4000 savings institutions in Italy and the total deposits show that the people are saving at the rate of about $15,000,000 a year. There are now on deposit almost $200,000,000, represented by almost 2,000,000 books.

A person whose name is not known has given to the Trustees of the Union Theological Seminary, New York, $40.000 for instituting a Professorship of Elocution and Voice Culture; $10,000, already in hand, will be added to this endowment.

The Grand Ducal Government of Baden intends to restore the magnificent ruins of the Castle of Heidelberg. The restoration at present aims at nothing more than the preservation of the building from total decay. A commission has been appointed of architects and engineers, under the Presidency of Oberbaurath Heibling and Professor Laug.

A great discussion has been going on in Europe as to the date of Raphael's birth. He died on Good Friday, April 8, 1520, and was born in 1483, either on Good Friday, March 20, or on April 8. Rome has decided for the former and celebrated its fourth centenary accordingly. Berlin adopted the latter date, and the Academy of Arts there celebrated its anniversary on April 8th.

According to Les Mondes, in Russia, France and England, the consumption of tobacco amounts to one pound per inhabitant. In Italy it is rather higher, one and a half pounds. Austria comes next with two and two-fifths pounds. In the United States and Germany the consumption amounts to three pounds. in Belgium to four and four-fifths pounds, while Holland has the privilege of heading the list with a consumption per inhabitant of more than five and a half pounds.

A Brown student who was searching, a few days ago, for a missing piece of property in the dismantled interior of University Hall, noticed among the ruins of the chimney an old document of singular appearance, which curiosity led him to examine closely. It is a deed to 6 1-2 acres of land, called the Black Fields, in Mitcham, Sussex, England, and is dated Lady Day, March, 1651. Brown University was founded in Sussex, England, and subsequently removed to Rhode Island, and it is thought possible that the ancient parchment which has just been brought to light may be the original deed for the land on which the college was first built. The document will be placed in the hands of the Rhode Island Historical Society for thorough examination.

On September 16, 1775, *The Virginia Gazette*, published at Williamsburg, Va., contained the following curious announcement of an important social event: "FAIRFIELD, August 29.—Last evening was married at the seat of Thaddeus Burr, Esq., by the Rev M. Elliott, the Hon. John Hancock, Esq., President of the Continental Congress, to Miss Dorothy Quincy, daughter of Edmund Quincy, Esq., of Boston. Florus informs us that 'in the Second Punic War, when Hannibal besieged Rome and was very near making himself master of it, a field upon which part of his army lay was offered for sale, and was immediately purchased by a Roman, in a strong assurance that the Roman valor and courage would soon raise the siege.' Equal to the conduct of that illustrious citizen was the marriage of the Hon John Hancock, Esq., who, with his amiable lady, has paid as great a compliment to American valor, and discovered equal patriotism by marrying now while all the colonies are as much convulsed as Rome when Hannibal was at her gates."

The authorities of Harvard College are seriously considering the question of running the elective system not merely into the freshman year, but into the preparatory work. At present every candidate for admission to the freshman class must have at least a small acquaintance with Latin and Greek, though he may drop those languages at the end of the freshman year. The Board of Overseers have voted that a change is desirable in the requisitions for admissions, and now the Committee on Government report in favor of applying the system of selection to the freshman and preparatory work, arguing that since degrees are conferred, not because a particular, but because a sufficient amount of knowledge has been acquired, it is illogical to hold that a smattering of languages or sciences is necessary to the make up of a well-educated man. The Committee accordingly recommend that there be two lists of admission requisites, a prescribed and an elective, according to which every candidate shall be examined in certain elementary studies, such as geography, grammar, English composition, and arithmetic, and then elect for himself examinations in the languages, sciences, or higher mathematics.

Farm and Garden.

Note the color of the combs of your fowls. It is a sort of visible pulse. A bright, crimson red indicates high health, and any other color is not desirable.

An eminent horseman gives it as his experience, after years of trial, that a tired horse can be best refreshed and strengthened by giving him a quart of oat meal stirred in a pail of water. This fits the stomach for stronger food, slakes its thirst, and is infinitely better than pure water.

The commonly received advice to orchardists to scrape the rough bark from old apple trees has been contradicted, some having tried it and concluded that the practice did more harm than good. The rough bark is a protection to the tree from sudden changes of temperature. The benefit often claimed from scraping the trees comes from the greater attention paid to them in other respects by men who take this trouble. Whitewashing apple trees is equally ineffective for good.

To raise plants of currants and gooseberries, cut the new growth into lengths of four to six inches. Open a trench, having one side perpendicular, and the other side slanting. Set the cuttings against the perpendicular side about six inches apart, having the top bud to come about even with the surface. Pack the soil firmly about them and by winter they will have made a nice start. On the approach of cold weather cover with a coarse mulch. By next fall, they will be ready to transplant.

CURRYING MILCH COWS.—*Colman's Rural World* says: "To a farmer the idea of currying a cow, milch or otherwise, is an absurdity; but to dairymen, who have highly bred cows, who take a pride in their business and get the top price of the market for their produce, it is a matter of moment, in that it is known to increase the milk flow and the butter produce by ten to twenty per cent. We say that this is known, and will further say that it is so far an established fact that few, if any, can be found to dispute it."

THE COSTLINESS OF FENCES ON FARMS.—A correspondent of *The American Rural Home* clearly points out the heavy burden of maintaining fences on farms. According to the census, he says, the cost of making and repairing fences in Steuben County, N. Y., in the year 1879 was more than $180,000, and this is probably no more than the average yearly cost, while the total amount of the tax-roll of the country during the present year is a little more than $360,000. Farmers do not realize how serious a tax upon their resources the maintenance of fences is. There would be profit in every way in abandoning the system of pasturing stock and fencing farms.

THE CURRANT-WORM REMEDY.—As the currant crop in many sections is really one of considerable importance, we will take occasion to refer again to the very simple remedy to wet the bushes with the rose of a watering-pot and then dust them thoroughly with sieved coal ashes, and repeat both one or two consecutive mornings should it be deemed necessary. Had not the source of this remedy been so reliable, we would not have put faith in it; but as it was, we decided to test it upon our own bushes. We were, however, one day too late, as the worms had got ahead of us and begun operations; but on reflection we thought it was the better for this, as it would decide more clearly the value of the remedy.

Well, our bushes were thoroughly sprinkled with water and dusted with coal ashes, as the receipt called for, and the result was all that could be desired, and far better than was anticipated. In fact, it acted like magic—the destroyer disappeared at once, and our currant crop was saved in perfect condition.

The gooseberry bushes, which had been overlooked, were entirely stripped, and the fruit will of course be deprived of its flavor and value. Here, now, is a positive remedy for this pest; it is always at hand, costs nothing except a trifle of labor, and he who will not resort to it in time of need deserves to have no currants or gooseberries. —*Germantown Telegraph.*

Books and Periodicals.

THE BRIDAL EVE; or, Rose Elmer. By Mrs. Emma D E. N. Southworth, author of "Ishmael," "Self-Raised," "The Missing Bride," etc. With an illustrated cover. One volume, paper cover. Price, 75 cents. T. B. Peterson & Brothers, Philadelphia.

Mrs. Southworth is certainly one of the most prolific of modern writers. We see it announced by Peterson & Brothers that she has written forty-three volumes, which have had a great sale and are now offered to the public in a finely bound uniform edition. Her books certainly show a great deal of ability, and have maintained their popularity with persons who delight in that kind of reading. Our impression is that they are too high-strung and sensational to produce the best effect upon the mind and heart. The one before us illustrates this. The scene opens in the west of England about the beginning of this century, and gives a romantic plot—a tale of love with betrayal and imprisonment and poisoning, with the usual happy outcome in the end.

HYMNS AND A FEW METRICAL PSALMS, by Thomas MacKellar. Pp. 169. Philadelphia: Porter & Coates. 1883.

This is not a collection of hymns and psalms, made for congregational use, but a volume of the author's own compositions written at different periods of his life. Some of them have found their way into various hymnals, and all are offered for such use as the Church may make of them. There is a sweet lyrical simplicity in most of them. The book is issued in the pleasing style for which Porter & Coates have gained a name.

ATHEISM AND THEISM, by John G. Wilson, Minister of the Word of God and author of "Redemption in Prophecy," "The Sabbath and its Lord," "Doctrine of Baptisms," etc. Pp. 239. Philadelphia: J. B. Lippincott & Co. 1883.

The author of this book enters into no elaborate argument to disprove the atheistic assumption, "There is no God," nor yet to prove the converse that there is a God. He simply shows the folly of atheism and its evil tendency in producing moral corruption, and exhibits the reasonableness of belief in the Being and attributes of God and His government over the world as taught in the Bible. This, however, is a strong argument, and the book will help to confirm faith.

Several of the pictorial features of the June CENTURY are of uncommon interest, like the frontispiece portrait of Tennyson after Woolner's bust, and the other full-page pictures in the profusely illustrated paper by Edmund W. Gosse on "Living English Sculptors;" also Severn's sketch of Keats in his last illness, accompanied by a sonnet by Miss Edith M Thomas, and a portrait of the artist friend Severn. Of descriptive interest, beside, are the sixteen or seventeen cuts which reinforce H. H.'s concluding paper in her history of the ruin of the Franciscan Missions in California, and the illustrations with George W. Cable's account of the commercial growth of New Orleans since 1814, under the title, "The Great South Gate."——Most readers will probably turn with a lively interest to the three or four papers by authoritative writers, on subjects which now lead in the current of public discussion. What Professor Bryce has to say about the relations of "England and Ireland," is of first importance, both from his point of view as a liberal commoner and as a student of political history. He sets Irish idiosyncracies over against English pride and stubbornness, and weighs the past causes and future outlook of the Anglo-Irish situation with admirable fairness and attractive fulness of knowledge. He makes the Irish question comprehensible, which is saying a great deal, and is discreetly silent as to what the policy of England ought to be. Henry James, Jr., in a critical essay on "The Correspondence of Carlyle and Emerson," evolves out of their letters two well rounded and charmingly characterized philosophers. And another article which also shows that literary subjects will not be neglected in the CENTURY, though it has given up set reviews of books, is the first of two papers by James Herbert Morse on "The Native Element in American Fiction." At this time when the methods of some of our modern novelists are being called in question, this discussion of the faults and merits of early American story writers has a special value. Albert Stickney's attack upon the jury system, in last November's CENTURY, meets here with contravention in several letters grouped with a brief rejoinder by Mr. Stickney, under the title, "Both Sides of the Jury Question."——Mr. Howells, in the sixth part of "A Woman's Reason," assists the hero and heroine to make up their quarrel, and introduces a shipwreck, perhaps to show that "moving accidents by flood and field" are not incompatible with his views on novel writing. A racy story, by Professor Beers of Yale, called "Split Zephyr," contrasts the aims of a party of students on leaving college with their views and conditions fifteen years later. But most notable, for novelty and flavor of the soil, is the concluding part of Joel Chandler Harris's story-sketch, "At Teague Poteet's."——Poems are contributed to the number by John Vance Cheney, Edith M. Thomas, Frances Hodgson Burnett, H. C. Bunner, and Caroline A. Mason. Among the "Bric-a-Brac" poems are some verses entitled, "Look at Browning," in allusion to the freshness of his last volume "Jocoseria," and Joseph Kirkland's humorous solution of the riddle in Mr. Stockton's story, "The Lady or the Tiger," which was printed in the November CENTURY.——"Topic of the Time" discusses "The Present Aspect of the Irish Question," "The Outlook for Statesmen in America," Over-organized School Systems," and "Two Rich Men," meaning William E. Dodge and Peter Cooper. The second bundle of "Open Letters"—the new editorial department—offers pithy remarks on "The Dynamite Policy," by P. T. Quinn, an Irish-American who discountenances murder and conspiracy; on "Nathaniel Hawthorne Again," by James Herbert Morse; "Mr. Cable's Readings," by Charles Dudley Warner; "Barnay as Mark Antony," by Miss Emma Lazarus; "Indian Education and Self-support," by Miss A. C. Fletcher, who has made a special study of the subject; "The Galloping Horse in Art," by George Snell, a Boston artist, who upholds the conventional attitudes given to the horse by artists, against the conclusions of the author of "The Horse in Motion," and who has the humorous support of a silhouette in Bric-a-Brac" representing a "Horse Race (after Muybridge) at a Country Fair."

The June WIDE AWAKE, opening the Seventeenth Volume of the Magazine, shows a dainty frontispiece by E. H. Garrett, illustrating a poem as dainty, "A Belated Little Maid," by Mary E. Wilkins; this same graceful writer, further on, accompanies a beautiful Decorative Plaque by G. F. Barnes, with beautiful verse. There are two excellent stories: "Bobette," by Mary M. Edmunds, a daughter of Senator Edmunds, and "Kitty's Birthday," by Sarah Orne Jewett; the picturesque realism of Miss Jewett's style is as effective in a child's story as in her *Atlantic Monthly* work. Both stories are well illustrated by W. L. Taylor and Miss McDermott. Two notable poems also appear, "Midsummer Words," by Mrs. A. D. T. Whitney, and "Two Hunters," by Mrs. S. M. B. Piatt, each admirably illustrated, the one by Hassam, the other by Walter Shirlaw. There are other good pieces of verse, daintily humorous, in the number: "Corinne's Musicale," by Margaret Sidney, "A New Letter in the Alphabet," by G. Kettlewell, each with its picture, "Gracie's Pin," by Bessie Chandler, and "An Old Proverb," by M. E. B. The serials are delightful—"Cacique John," the Yucatan story by Fred A. Ober, the well-known Central American traveller, and "On Indiana Roads," by Mrs. Catherwood—while everybody will enjoy the Fourth Act of Mr. Talbot's White Mountain Comedy, "More Than They Bargained For," to say nothing of the graphic picture serial, "Through Spain on Donkey-Back." These are but half the riches of the number, however; there is a merry John Spicer Lecture on "Riding," by Mrs. A. M. Diaz, and there is the first of Bright Eyes' (Mrs. Tibbles) "Omaha Legends and Tent Stories." and there is a French Dialogue for little girls with dainty action and music, by Sophie Chester Johns, and there is Marion Harland's "Cookery for Beginners," and there is "Tangles," and Music, and Miss Harris' "Little Biography" of George McDonald, and Mrs. Treat's Microscopic Paper, and Professor Sargent's Paper on "Boating and Rowing," and The Next Neighbor's Housekeeping Talk with Anna Maria about Chamber-work, and—well, there are other things still.

Only $2.50 a year. D. Lothrop & Co., Boston, Publishers.

HARPER'S MAGAZINE for July is a most attractive number. It gives as a frontispiece "Faustus," from a drawing by E. A. Abbey, and there is a descriptive poem in the number which helps one to appreciate the picture. Lambeth Palace, or "Ye Archbishop's Inne," is the first article, and a most interesting one. It is finely illustrated, and gives a history of the residence of the Primates of England through seven centuries. Another article, entitled "The Romanoffs," will be read with interest now because of the excitement attendant upon the coronation of the Czar of Russia. It throws much light upon the history of that wonderful country, and contains pictures of most of the distinguished monarchs who have governed it. We might specify other articles, nearly all of which are finely illustrated, but prefer to give the table of contents, which will show our readers the great variety of subjects treated.

The Folding, a poem, by Annie Field; The Hundred Years' War, illustrated, by Thomas Wentworth Higginson; A Castle in Spain, a novel, part II, illustrated; Indian Art in Metal and Wood, illustrated, by J. L. Kipling; On the Edge of the Marsh, a poem, by Miss A. A. Bassett; The Home of Hiawatha, illustrated by Ernest Ingersoll; Sunlight Mysteries, illustrated, by William C. Wyckoff; Rus, by Charles Reade; Unuttered, a sonnet, by John B. Tabb; Death in the Sky, a poem, by George Edgar Montgomery; Faustus, a poem, by S. S. Conant; Carlsbad Waters, by Titus Munson Coan; The Mount of Sorrow, a story, by Harriett Prescott Spofford; An Æsthetic Idea, a story, by A Working Girl; Editor's Easy Chair; Editor's Literary Record; Editor's Historical Record; Editor's Drawer.

New York: Harper & Brothers, Publishers.

Married.

At the Reformed parsonage, in Ringtown, on the 22d of May, 1883, by Rev. W. B. Sandoe, Mr. Herman Neidig, of Shamokin, Pa., to Miss Mary Ellen Derk, of Union township, Schuylkill county, Pa.

Obituaries.

DIED.—At Easton, Pa., May 17th, 1883, at the age of 29, Mrs. Kate Virginia, wife of George W. Geiser, Esq.

Mrs. Geiser was a daughter of the late Rev. D. B. Ernst, well known as an active minister in our Reformed Zion. A lady of amiable disposition and gentle-manners, greatly esteemed and beloved, the sad news of her death will carry sorrow to a wide circle of friends and acquaintances. Her departure is, indeed, a loss to us, but gain to her. Reared in a Christian family, she gave her heart in early life to her Saviour. A faithful member of the Third Street Reformed Church, she was present at the Holy Communion on Easter Sunday. Now, after the lapse of a few short weeks, at the call of the Master, her spirit has passed from the trials and pains of earth to the joys and rest of Paradise, whilst a glorious resurrection awaits her body laid in the dust, when the Lord shall come again to recover His own from the power of the grave. T. C. P.

DIED.—Mr. William Stout, after a long, lingering illness, from rheumatism, with a sudden and severe attack of pneumonia, departed this life at his home in Shenandoah county, Va., on the 18th day of May, 1883, aged 56 years, 10 months and 14 days.

He was the son of John and Barbara Stout (*nee* Barbara Keller), and had led the humble but honorable pursuit of a farmer's life. At an early age, fully convinced of the importance of his text (Ecc. 9th chapter, 10th verse), he sustained an approved examination by his pastor, Rev. Hy. St. John Rinker, and was admitted into full communion with the Zion German Reformed Church on the 27th day of May, 1850. For thirty three years he had lived a faithful and consistent member of his beloved Church. In January 2, 1851, he was united in the holy bonds of matrimony to Miss Lidia Wilkins, by whom he had four children—two sons and two daughters. These little daughters had already gone to a kingdom of glory, no doubt, to welcome their father home. The remaining sons are left to mourn a father's loss, and to sustain and comfort a mother in her deep affliction. He descended from a germ of noted parentage, which has long since distinguished itself in the usefulness of our Church at large; truly contented with his calling he labored on faithful to the trust committed to him. He proved a good citizen, a devoted husband, an indulgent parent, and a friend to all. He leaves many relatives to mourn his departure, to all of whom we extend the hand of sympathy in this bereavement, and bid them learn from his life the lesson he taught in his invaluable legacy—the legacy of a Christian character. K. S. L.

DIED.—April 6, 1883, at South Bend, Pa, Mr. Abraham King, son of Elder Wm. G. King and his wife Elizabeth, aged 20 years, 9 months and 10 days.

"We all do fade as a leaf," saith the Prophet; and by the side of the grave of this promising young brother, we have again realized the truthfulness of this saying. The departed was filled with the blessed assurance of his salvation, and at whatever moment the Master of the house might come, he was ready to say, "Come, Lord Jesus." Coming, then, at His own appointed time, his soul greeted Him with a firm faith, a calm hope, and a peaceful love.

Acknowledgments.

Theological Seminary Relief Fund.

Statement of moneys received by the Treasurer for purpose above stated, from June, 1881, to May 16, 1883:

1881.		
June 11,	Rec'd of Rev D B Shuey, Treas Lancaster Classis,	$18 09
Sept. 24,	St Stephen's cong, Lanc, Pa,	6 00
1882.		
Sept. 17,	Rev W A Haas, Treasurer W Susq Classis,	5 56
" 27,	Rev J W Love, Tr Westmoreland Classis,	77 35
May 30,	Christ Ref cong, Phila,	25 00
Oct. 30,	Rev D Gerhard, New Holland,	8 84
Nov. 3,	Salem Ref Ch, Harrisburg,	35 00
" 6,	First Ref Ch, Lancaster,	16 00
" 14,	Rev A Bartholomew, Leh'ton,	15 00
Dec. 11,	Rev W A Haas, Treasurer W Susq Classis,	17 50
" 16,	C A Shultz, Tr Zion's Classis,	36 15
" 19,	T J Craig, Tr Pittsb'gh Synod,	21 06
1883.		
Jan'ry 5,	L Markell, Treas Potomac Synod, on account,	50 00
" 8,	H J Myers, Tr Gettysb'g Clas,	12 00
" 24,	L Markell, Treas Potomac Synod, in full,	50 00
" 25,	Rev S S Miller, Tr Maryland Classis,	25 00
Feb'y 8,	Rev C S Gerhard, Trinity Ref cong, Columbia, Pa,	5 00
M'ch 14,	Rev A Bartholomew, Mahoning charge,	10 50
" 14,	St Stephen's cong, Lancaster,	5 00
" 23,	Rev W A Haas, Treasurer W Susq Classis,	3 50
" 29,	Rev D Gerhard, New Holland Church,	8 30
May 5,	Rev T A Huber, Broadheadvillle charge,	20 00
" 9,	Rev J W Pontius, Zion's chg, St Paul's Classis,	14 00
" 16,	Rev J H Pennepacker,	13 35
	Total to date,	$498 20

JOHN B. ROTH, Treasurer.

Lancaster, May 16, 1883.

For Use of Reformed Church Publication Board.

Received per Rev J W Love, Treasurer of Westmoreland Classis:

Collected in Salem charge, Rev A A Black, pastor,	$7 80
St James charge, Rev A A Black, Supply,	9 00
Second Ref Ch, Greensburg, Pa, Rev J W Love, pastor,	5 20
Irwin charge, Rev A E Truxal, pastor,	5 60
Total,	$27 60

CHAS. G. FISHER, Treas. Ref. Ch. Pub. Bd.
907 Arch St., Philadelphia, Pa.

May 23, 1883.

Beneficiary Education.

Received from

Rev H F Seipel, Hilltown,	$20 00
Rev G W Roth, Tinicum,	3 00
Rev J C Leinbach, Riegelsville,	10 00
Rev A F Ziegler, Kellers,	6 00
Rev J M Hartzell, Leidytown,	4 00
Rev S K Gross, Ridge Valley,	4 00
Rev F J Mohr, Quakertown,	25 00
Rev Jacob Kehm, Indian Creek,	11 79
Total,	$83 79

ISAAC G. GERHART, Treas. Tohickon Clas.

Religious Intelligence.

At Home.

Of the 215 students in Lincoln University, Oxford, Pa., all but 36 are professing Christians, and 107 are candidates for the ministry. This shows a good work among the colored people.

Rev. Cyrus B. Durand has resigned the pastorate of the Second Reformed Church, Hackensack, N. J., and speaks of joining the Episcopal Church with a view to taking orders in that body.

The Chautauqua School of Theology, reorganized in the Fall, already numbers two hundred students, and its prospects are so bright for the future that the Rev. Mr. Wright, the efficient secretary, has resigned his pastorate and is going to take up his headquarters in Boston.

Out of the 1,300 graduates of Middlebury College, Vermont, 500 have been, or are ministers of the gospel under nine ecclesiastical organizations; eighteen have become presidents of colleges or theological seminaries; seventy have become college professors, and forty have become missionaries.

"The Senate of Ohio, if the public prints do not misrepresent it, has passed a bill providing that ministers whose salaries are not paid may procure a mechanic's lien on the church furniture." Are ministers, then, mechanics? And in the case of churches which want to deal dishonestly with their pastor, will not the furniture be a very *lean* security indeed?—*Ex.*

One of the remarkable facts in the current history of benevolence is that the receipts of the Presbyterian Societies have increased, notwithstanding the recent death of those princely New York givers, the Browns, Stewarts, Marquands, Lenoxes, Morgans, and Dodges. It is serious fact, however, that at present almost no younger men are arising to take their place.

Nearly two hundred of the members of St. Francis' and St. John's Roman Catholic churches in Cincinnati, have suddenly developed into Spiritualists. Their action was severely denounced from the pulpits of both of these churches, and during the week active efforts were made to persuade them to avoid the influence of the mediums. Families have been divided, and the region in the vicinity of the church is much wrought up over the matter.

In view of the large rush into the galleries of St. Matthew's Catholic church, Washington, D. C., at vespers on Sunday afternoons, of people who contribute little or nothing to the collection basket, a new rule has been adopted, permitting those wishing standing or sitting room there to pay ten cents before entering, which has had the effect of increasing the amount realized from ninety cents dropped in the basket last Sunday week to thirty dollars collected at the gallery doors last Sunday.

The trustees of Princeton Theological Seminary have elected Rev. Dr. William M. Paxton, pastor of the First Presbyterian church, New York, Professor of Ecclesiastical Homiletic and Pastoral Theology, to succeed the Rev. Dr. McGill, who has resigned because of old age. Dr. Paxton is a graduate of Pennsylvania College in the class of '43. He is an able and accomplished theologian, and was professor in the Western Theological Seminary, at Allegheny, for several years before he was called to New York. It is not known whether he will accept.

The twelfth annual meeting of the Women's Presbyterian Board of Missions met at Detroit, Mich., lately. There were about 400 delegates present. The report from the home missionary field was more than favorable. The interest in the foreign field is unabated. The amount contributed from Illinois was $13,316.07; from Wisconsin, $2,721; Ohio, $3,000; Minnesota, $3,760; Indiana, $8,978; Nebraska, $1,051; Iowa, $4,200. The Detroit Presbytery during the ten years of its existence has contributed over $34,000 to foreign missions. The next annual meeting will be held at Milwaukee, Wis.

The will of Gustavus S. Benson, Esq., contained bequests amounting to $874,000, among which were the following to charitable institutions: Trustees of the Board of Home Missions of the General Assembly of the Presbyterian Church in the United States of America, $3,000; Board of Foreign Missions, $3,000; Board of Relief for Disabled Ministers, and the Widows and Orphans of Deceased Ministers, $3,000; Howard Hospital and Infirmary for Incurables, $3,000; Trustees of the Presbyterian Board of Publication, for missionary department, $3,000; West Spruce Street Presbyterian Church, for the Sabbath-school, $2,000, and to the Pennsylvania Bible Society, $1,000.

In order to encourage the students to do as much elementary work as possible in Hebrew before entering the Chicago Theological Seminary, a prize of $25 has been offered to each applicant for admission to the Junior Class who is able to answer three fourths of the questions of the first twenty-one sections, omitting the tenth of Davidson's Introductory Hebrew Grammar; the examination to be held September 13. Should more than three applications be made, a prize of $75 is offered to the one passing the best examination. The money will be paid to the successful applicant on the week following the examination. Instruction will be given by correspondence if desired. Six young men have already passed a successful examination.

The Baptists in the State of Connecticut have purchased a large tract of land at Crescent Beach, about seven miles west of New London, and will there establish a denominational watering place. The land will be sold—one hundred lots at one hundred dollars a piece—the bargain to be invalid unless all the lots are taken. The parties now owning the property agree, when all the lots are bought and paid for, to build a $4,000 tabernacle for the use of owners of the lots, who are expected to erect cottages on their property and dwell there during the heated term. Daily services will be held at the Tabernacle. Seventeen lots have already been disposed of to families at Norwich. There is a great enthusiasm manifested in the project by Baptists throughout the State.

Abroad.

An Anglican Bishop is to be sent to Berlin to establish the church in Northern Germany.

The King of Bavaria has granted permission to the Methodists residing in the Palatinate to hold public religious services according to law.

The four hundredth anniversary of Zwingli's birth is to be appropriately celebrated by the Reformed Churches of Switzerland on the 1st of January, 1884.

A correspondent of the *Standard of the Cross* says: "More than two hundred clergymen responded to the call of the Bishop of Peterborough, for a volunteer to take a vacant 'living'; once worth $2,500 a year, but now, on account of agricultural depression, quite without income.

Protracted farewell services, lasting for several days, were recently held in the Old Weigh House chapel, Eastcheap, London. The building is to come down owing to the requirements of the local metropolitan railroads. The name of the church is permanently associated with that of Rev. Thomas Binney, who so long preached from its pulpit.

With the fullest confidence the manufacturers of the Ivory Soap recommend it to those not already acquainted with it. They do not claim that it is the *only* pure soap; but the only pure soap to be had at a moderate price is the Ivory, ($99\frac{44}{100}$% pure.)

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The few items below show how things are going just now.

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From one of the largest and best Paris houses we have some splendid lots of Dress Goods, all told about two hundred full pieces, that were not ready for delivery until long after the time, and on account thereof was reduced twenty-five per cent. all around.

This makes some famous bargains:

A 41-inch All-wool Illuminated Beige, 45c.
A 43-inch All-wool Crepe Beige, 50c. Far under value.
A 45-inch Cashmere Beige, 60c. Far under value.
A 42-inch All-wool Check, 50c. Far under value.
A 42-inch All-wool Albatross, 60c. Far under value.
A 42-inch All-wool Albatross, 75c. Far under value.

The following lots are very desirable:

A 40-inch All-wool French Shooda, 50c.
A 42-inch All-wool French Shooda, 75c.
A 42-inch All-wool Pin's Head Check, 60c.
A 31-inch Nun's Veiling (creams), 35c.

The steady increase of our Dress Goods Department must be owing to the constant watch to keep our prices the lowest. We could not afford to cut off dress patterns and take them back, as our rules compel, when others sold at lower rates, so we are on the alert all the time to protect ourselves by marking the lowest figures going.

A magnificent lot of newly imported Lyons Black Grenadines, warranted all silk. The designs are rich and beautiful. Two qualities, $1.25 and $1.50, which is said to be less than half of the cost of importation. Before the goods reached the counters twenty dresses were sold by the sample piece that customers saw in passing. We have some other Black Goods at half price.

Linen Sheetings, 2½ yds. wide, value 90c., now 65c.; value $1, now 75c.; value $1.20, now 85c.
45-inch Pillow Linen, 37½c.
54-inch Pillow Linen, 50c.
40-inch Butcher's Linen, 22c.
4-4 Drawer Linen, 18, 22, 25, 28, and 31c.
Fine Cream Damask, $1-25; reduced to $1.
Table Cloths, 2½ x 2½, 2½ x 3, 2½ x 4½, 2½ x 5 yards.
A Towel, 22x43 inches, weight half a pound. 25c.
A Damask Towel, 23x48 inches, good and heavy, price now at first hands, 37½c.; our price, 31c.

Ladies' English Solid-color Brilliant Lisle Hose, 50c.
Ladies' Colored Hose, 12½c., hitherto 25c.
Ladies' Long Balbriggan, French foot, 20c., hitherto 31c.
Ladies' Fancy Hose, a fifty cent quality for 25c.
Men's full regular made, (German) Brown-mixed, 12½c.
Men's English Striped, full regular made, 18.
Children's full regular made, at 15, 20, 30, 35c., worth double.

The Madras, Nottingham, Antique, and Tamboured Curtains are in usual abundance.

Furniture Coverings begin at 12½c. a yard, and some of our Cretonne are the cheapest we ever had.

Handsome Antique Curtains, $3.50 per pair.

Four styles Gentlemen's Suspenders, made in our workrooms at Oak Hall, 15, 25, 40 and 50c.
Balbriggan Underwear, 37½c.; used to be 50c. Good Night Shirt, 75c.

Some lots of Buttons and Dress Trimmings at nominal prices as long as they last. New importations of Paris Buttons open.

Children's and Misses' Trimmed Hats, ready to put on, for $1.50, $1.75 and $2, and upwards. These come from our own work rooms.

Ladies' Rough-and-Ready Bonnets and Hats, all colors and black, for 25c.

173 dozen sprays of fine flowers at 25c. a spray, for millinery and corsage. These are about half price.

There is a new counter for 9 and 12c. Satin and Gros Grain Ribbons, of which we have all colors.

The new Waukenphast Shoe is about the best thing yet that has been done for men, if comfort for the feet is considered. Only first-class workmen can make them, and, as yet, we have not been able to make sufficient quantities to get the price lower than $7; but this is a dollar less than, we are told, is asked elsewhere.

15-yard lengths of Summer Silks, 35 to 65c.

Glace Changeable Silks, 65c.

New India Silks, black grounds, small white figures, very handsome, at $1.50.

A fair Black Silk is going now for 75c., and quite a good one for a Dollar.

If you will pay $1.50, we have a quality of the Bellon make that we recommend, and will ask you to recommend after wearing it.

20-inch Black Satin Parasol, lined in various colors, ten gilt ribs, handsome natural stick. Spanish lace trimmed. Price, $3,

John Wanamaker,

CHESTNUT STREET, THIRTEENTH AND MARKET STREETS,

Philadelphia.

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, May 28, 1883.

COTTON was dull and ⅛c. lower on a basis of 11⅛c. for middling uplands; 10⅛c. for low middling, and 9⅛c. for good ordinary.

FLOUR.—We quote supers at $3 25@3.50; winter extras, $3.75@4 25; Pennsylvania family, $4.90@5.12, chiefly $5; Ohio and Indiana do., $5.25@6.25, chiefly $5.50@6; St. Louis and Southern Illinois do., $5.50@6 25; Minnesota clears, $5.37½@5.75; do. straight, $5 87½@6 50; do. patent at $6 50@7.50, chiefly $6 75@7.50, and winter patent at $5.90@7. Rye Flour was quiet but firmly held at $3.87@3.90, as to quality.

WHEAT.—Car lots No. 2 red in elevator were quoted at $1.20½@1.21, with $1 20½ bid and $1.21½ asked May; sales of 35,000 bushels June at $1 21½@1.21⅝, closing at $1.21½ bid and $1.21⅝ asked.

CORN.—Sales of 1200 bushels No. 3 in grain depot at 64½@65c., with steamer quoted at 67c, and sail mixed and yellow track and in grain depot at 67@68c., with 66½c. bid and 68c. asked early for sail mixed May in elevator, but closing at 66½c. bid and 67c. asked; 66½c. bid early for June, with sales later of 5000 bushels do. at 66½c. closing at 66c. bid and 66½c. asked.

OATS.—Sales of 5000 bushels May at 49½c. and 5000 bushels do. at 49½c., the closing rate, with 50½c. bid early for June.

PROVISIONS were dull and easier. Quotations were: Mess Pork at $20.75@21; shoulders in salt, 8½@9c.; do. smoked, 9½@9¾c.; pickled shoulders, 9@9½c.; do. smoked, 10@10½c.; pickled bellies, 12@12½c.; smoked salt bellies, 13c. Loose butchers' Lard, 10½@10¾c.; prime steam do., $11.90; city refined do., 12@12½c. Lard stearine, 12⅜@13c.; Oleo do. 9¾c. Beef hams, $25@26; Smoked Beef, 16@17c.; sweet-pickled hams, 12½@13c.; smoked Hams, 14@14½c. City Tallow, in hhds., 7⅜@7¾c.; country do. solid in barrels, 7¼c.; do. in cakes, 7⅜@8c.

BUTTER.—We quote Pennsylvania fresh creamery extras 23c.; do. firsts, 20@22c.; Western do. do., 23c; do. firsts, 20@22c.; imitation creamery, 15@18c.; Bradford county new extras, 21@22c.; York State fresh dairy extras, 21c.; do. fair to good, 17@20c.; Western dairy extras, 20c; common shipping grades, 7@10c., as to quality. Prints, fancy, 30c.; good to choice, 25@28c; fair, 20@23c.

CHEESE.—Quotations were: New York full cream choice at 13c.; do. fair to good, 12@12½c; Ohio flat fine, 12½c.; Pennsylvania part skims, fancy, 8@8½c.; do. do. fair to prime, 7@7½c.; do. skims, 4@6c., as to quality.

LIVE POULTRY was quiet and steady at 14@15c. for old fowls, and 25@35c., as to size, for Spring Chickens.

GROCERIES.—Raw Sugars were firm under light offerings on a basis of 7⅜@7½c. for fair to good refining muscovadoes. Refined were active and 1-16@⅛c. higher, closing at 9c. for granulated, 8 13-16c. for crystal A and 8 9-16@8⅝c. for confectioners' A. Molasses was steady at 29c. for 50 test.

EGGS.—Sales on 'Change at 19½c. for extra Pennsylvania in crates, with 19c. asked for barrels, and at 18c. for extra Western.

PETROLEUM.—The market was firm at 7⅜@7½c., as to test, for refined in barrels; cases were dull at 9½c.

HAY AND STRAW.—We quote choice York State Hay at $17; No. 1 do. at $16; No. 2 do. at $14@15; cut Hay sold at $17@19, as to quality. Rye Straw was quiet at $12 with wood on, and $12.50@13 without wood.

SEEDS were neglected and nominal at $1.85@1.95 for timothy, and $1.55@1.60 ℔ bushel for flax.

FEED.—Sales of 8 cars winter wheat bran on track at $15.75@16.12, the latter for choice.

Live Stock Prices.

BEEF CATTLE were in fair demand and prices were from ⅛ to ¼c. higher, in sympathy with the Western markets. Quotations: Extra, 7¼@7½c.; good, 6¾@7c.; medium, 6⅜@6⅝c.; common, 5½@6¼c; fat cows, 4@5½c.; slippery do., 3@3½c. Milch Cows were rather inactive at $35@65.

CITY DRESSED BEEVES were active, and prices closed firmer at 8½@10½c., the former rate for common cows. Western dressed were in light supply and closed at 9½@10c.

HOGS were inactive, and prices closed a shade lower. Quotations: Extra, 10½@10¾c.; good, 10½@10⅝c; medium, 10½@10⅜c.; common country, 10@10½c.

SHEEP were active all the week, and prices were fully ¼c. higher, on all grades except common, which were hard to dispose of at any figure. No wool sheep arrived, while Spring lambs were in full supply at lower figures. Quotations: Extra clipped, 6½@6⅝c., good, 5½@6c.; medium, 4¾@5½c.; common, 4@4½c.; culls, 3@3¾c.; Spring lambs, 6½@11c.; veal calves, 6@9c.

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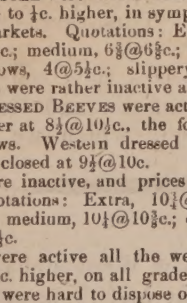

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